

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. For Meetings, information concerning the organization of new Societies or the condition of old ones; elements of lectures and mediums, interesting incidents of spirit communion, and well authenticated acts of spirit phenomena, are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

THE PROFUNDITIES OF THEOSOPHY, And Shallows of Hinduism.

PROF. JOSEPH RODES BUCHANAN.

Theosophy is a very noble word. It signifies Divine Wisdom; and Dr. Gall, the expounder of the mentality of the brain, with a wisdom greater than he knew, gave the name Theosophy to that portion of the brain which reverentially aspires to the Divine, and realizes or enables man to realize the true sentiment of religion.

As thought is intellectual presence, and presence involves environment, and environment becomes an influential or controlling power over sensitive natures, it follows that the soul by thought not only comes into sympathy with, but comes into sympathetic identification with, that toward which its thought is directed, and thus by contemplation of the Divine, rightly directed, not to the form that theology has called god, but to the All-wise Benevolence that glows in all life and fills the incomprehensible, the soul may truly assimilate the radiant elements of the Divine nature and thus acquire that elevation and profundity of thought which deserve the name of Divine Wisdom. Nor should I be willing to recognize any system of religion as worthy of the name, which does not elevate its disciples to nobler views of life, and consequently to nobler and wiser action.

Therefore we may assume that true religion is the basis of Theosophy—the impelling power which lifts the pure intelligence above the mere cognizance of material things and selfish interests, to a larger comprehension of the psychic and material universe, and their interior relations.

It is the unworthy thought, the consciousness that earthly things occupy but a small place in the grand cycles of human destiny which enables man in his brief hour on earth to act in a manner worthy of his ultimate destiny.

Even on the approach to the border line between earth and heaven are contiguous, does a soul of man begin to realize that higher intelligence for which it has been prepared, that far wider range of intellectual capacity which comes with the loss of material incumbrance, whether it be on the land's couch, when the soul is slowly losing its hold on the body, or in the sudden presence of death by drowning or by poison. ere comes a grand and weird illumination of the mind, as it grasps the whole panorama of life. And when physical life is still by anæsthetic, and the soul thus relieved of its material consciousness by anæsthetic vapors, ere comes a still grander and wider sense of the mysteries of the universe, and a realm of infinite possibilities, of which the poet naysay professes to have had a realizing sense.

There is, then, an element in the constitution of man, which has an affirmative relation to Divine Wisdom; and if there be such an element there is no reason why it should not be cultivated by reasonable men, instead of being surrendered to the exclusive possession of apodictic enthusiasts and fanatics; nor do we hesitate to mark a broad dividing line between the legitimate aspirations of a psychic mind, and the arrogant aspirations of vain imaginings of those whose lifts them above the necessity of acquiring any useful knowledge before they reach their dreamy and confused ideas. A vast amount of ignorance and credulity, the half-educated and superficial, and the classes has produced an immense

demand for bogus philosophy and spurious psychology and religion. But I do not hesitate to assert the claims of INTUITION as a guide to Divine Wisdom, when associated with the rational faculties, yet not when emancipated from the control of reason. In short, I believe that there is a realm of Theosophy, which will hereafter be an important part of the intellectual life of the best and wisest.

But I cannot go farther in the advocacy of Theosophy, without repelling in the most emphatic manner the arrogant assumption of a Hindu sect of devotees, following the mystic dreams of a very dark age, who seem to be quietly assuming the word Theosophy as the registered trade mark or exclusive title of their own system of thoroughly unscientific speculation. If there is in the world any consistent body of Theosophy it is most certainly only where the human mind is absolutely unfettered and emancipated from the past, reaching out to the future. Most certainly it is not Oriental; nor do I think it can be called European. Whatever the present or the future may give that might deserve the name of Theosophy, will, I believe, be American, if it be identified with any locality. Most certainly it cannot spring from the dead roots of Buddhism, Brahminism, Mohammedanism, Judaism or Christianity, for each of these systems as we view them historically appears only as a mighty octopus, to grasp with myriad tentacles the struggling spirit of humanity and hold it fast in primeval darkness or in the dim misty hours before the dawn.

I grant that there is in the interior of the Christian system, what we find in no other, a bright ray of Theosophy, a clear conception of man's duty and a glimpse of his destiny and his high spiritual nature, in regard to which any one might be proud to call himself a Christian. But this is not historical Christianity—it is not the characteristic of the church, which is the only embodied Christianity of which the historian can speak.

Hinduism wears upon its robes the label of Theosophy, to which it has about as good a claim as Shakerism, Irvingism, Swedenborgianism, Harrisism or Newbroughism, for like them it has a pretensions and fanciful theory with a bold assumption of wisdom—a claim to the higher enlightenment, from which fanatics look down with serene pity upon those who prefer investigation and science to tradition and assumption.

It is important that American Theosophists, seekers of the wisdom unknown to the ancients, should assert their own position and refuse to yield to any form of Hinduism the recognition involved in the use of the word Theosophy as a proper name for that mass of antique Oriental theories which includes the unthinkable subdivision of humanity into seven imaginary elements instead of the one indivisible personality of which all rational minds are conscious, and the still more visionary system of re-incarnation, which enables the theorist to recognize the presence in human forms, the commonplace Smith and Jones, of the illustrious of past times, of whose existence at the present day in spirit-life we have unquestionable evidence, to which the Hindu fanatic closes his mind—an evidence which he never seeks for inductive science is in its nature and spirit utterly incompatible with all forms of hereditary fanaticism. I would not deny that Hinduism may be adorned with many virtues in the persons of disciples who are naturally amiable, and that in the sensitizing climate of India, there may be many gifted with high powers of intuition; for these things belong to the history of all forms of religions fanaticism, but intuitions uncontrolled by reason, allied to a morbid imagination and undirected by high moral principle to the proper benevolent ends or aims, seeking neither social nor intellectual progress, are very far from being entitled to the name of Theosophy, and the Hindu dreamer does less for progress than the passive American medium.

That there may be natural elements in India from which Theosophy might be grandly developed I have no doubt. I don't dispute that there may be these Mahatmas who have marvelous spiritual powers, but so long as these powers are enslaved to the service of an ancient superstition, negligent of modern progress and indifferent to the social degradation, the superstitious woman-crushing and nation-debasing conceptions that rule in India, the application of the term Theosophy to such Hinduism as this is a gross abuse of language. Hinduism is not science—it is not philosophy—it is not a rational and practical religion. It is but a vague and dreamy speculation born of an unnatural life and full of confused, unnatural conceptions, like those of dreams which on awaking to clear thought we find it difficult to realize again, and wonder how they came into our minds.

To me there is nothing so drearily fatiguing and unprofitable as reading the speculations of the Hindu writers brought forward by the Theosophic Society. Their utter barrenness and accumulated mysticism, "fog shrouding fog, impenetrably dark," remind me of nothing so much as the outpourings of fanaticism in a fourth-rate theological magazine. Scarcely a paragraph can be found in their writings which is not intensely repulsive to a mind accustomed to exact thought and positive demonstration with a beneficial purpose. It would be easy to illustrate this by quotations, but I do not wish to weary my readers. It would seem that a mind befogged and saturated with such literature might easily be led into any mystical absurdity;

and, perhaps, it is owing to such influences that H. E. Butler, editor of the *Esoteric Magazine* in Boston, and founder of an Esoteric Society, who accepts the most extravagant Oriental ideas and produces a great deal of the same sort himself, is now raising funds from the credulous for an Esoteric College to be created in the Rocky Mountains, where Heaven on earth is to be realized, all the world's wisdom and a great deal more concentrated in one brilliant focus, and boundless wealth to be realized, as they can create food enough to supply all the world for almost nothing by their sublime command of unknown sciences derived from some wonderful Pandit of the Himalayan mountains!

Nevertheless it must be conceded that persons of active minds, who delight more in ingenious speculation than in the verification of hypotheses, have given their adhesion to Hinduism. But this may be paralleled by the fact that others of still more vigorous intellect have surrendered to the absurdities of Roman Catholicism, even in spite of its awful historical record. Human nature is not always proof against the magnetic attraction of masses. The millions of any church, its power and its social influence, have often stronger attractions than those of pure truth in its virgin nakedness and helplessness; and indeed we all inherit from countless centuries of superstition a strong unconscious yearning for the mysterious and irrational. My American friend Olcott has surrendered to the Oriental charm, and it is a question whether he shall be able to infuse the western common sense and spirit of investigation in the Hindu relics of antiquity, or shall go more than half way to meet the spirit of Hinduism and lose his connection with the independent progress of the West. His exposition of "Theosophy, Religion and Occult Science" is an able and brilliant production. His presentation of Theosophy as a liberal religion and an independent truth-seeking impulse must attract every reader. There is a vigor and breadth of thought, the whole volume which wins the admiration of the reader.

He states as "the two chief avowed objects of the society—the formation of a nucleus of an Universal Brotherhood for the research of the truth, and the promotion of kind feelings between man and man; and the pursuit of the study of ancient religions, philosophies, and sciences." The objection I would present is that as Oriental Theosophy has been presented in the main, it seems to be little else than a revival of the ancient religions and so-called philosophies and sciences, in which as an independent unprejudiced inquirer, I fail to see either a properly developed religion, a genuine philosophy, or anything worthy of the name of science.

The philosophy and science are condensed into the purely fanciful statement of the "Hindu philosophers," that a human being is made up of "seven well defined principles or groups," viz., "the material body; the life principle; the astral body; the Kamapra (will, desire) resulting as the 'double' Mayarupa; the physical intelligence or animal soul; the spiritual intelligence; the Divine spirit atma." "Each of these principles is subdivided into seven sub-groups"—so there are forty-nine quiddities to make up the entity.

This is not science; it is not a study or investigation of man. The so-called philosophers (?) who gave this analysis were profoundly ignorant of man, ignorant alike of his anatomy, physiology, pathology and psychology; ignorant of the functions of the various structures of the body, and of every organ of the brain or law of its action. These are western sciences, of which India knew nothing. Their pretended philosophers had not the energy or capacity to investigate man, and their analysis of him was purely subjective—an analysis of their idea of man, their mode of considering him.

A philosopher of this transcendental type might analyze a traveler's trunk into its seven principles, and say that it consists of its form, its color, its odor, its elasticity, its size, its weight, and its cubic capacity. With these profound ideas he might look with contempt upon the mechanic who could only discover a certain quantity of wood, leather, hinges and nails.

Innumerable western observers not dominated by the inherited ignorance of antiquity, discover in the study of man simply a material body, a spiritual form, and an interior soul or spirit. These three things are as well established as anything in physical science by the concurrent investigations of a vast number of fearless inquirers, and when the dreamy Oriental tries to substitute his obsolete speculations concerning forty-nine elements in man, for our positive knowledge, he appeals not to reason or common sense but to that blind faith in mysticism which our advancing civilization has not yet overcome. That so vigorous a mind as Col. Olcott's should have surrendered to this transcendental nonsense is much to be regretted.

This is but a portion of the Hinduism which he presents as Theosophy. But as the investigation of elaborate absurdities is tiresome, let us postpone a fuller examination till the subject is resumed.

Boston, Feb. 13th, '89.

The New York fire department had forty-six men killed and 300 injured at fires last year. The position of a fireman is rated as hazardous as that of an employe in a powder mill.

REMARKABLE EXPERIENCE.

For the Religio-Philosophical Journal.

The New York Psychical Society, 510 Sixth Avenue, Tuesday evening, February 5th, was highly instructed by the personal and extensive experiences of Dr. D. M. McFall, formerly State Senator of Tennessee, who was especially invited to address the meeting. The dispassionate manner of his delivery, his character and intelligence as a man and physician, his large perceptive and harmonious disposition very much impressed the audience with his credibility as a subject of the psychical and spiritual phenomena related. He spoke in part as follows:

The facts of Spiritualism are intended for the future as well as for the present, and we must go into nature's laboratory and endeavor to give her those conditions and surroundings by which she can prepare and place on this planet a more perfect class of minds and physical organizations than those of the past. I do not question the effect of dress; we cannot change a people by law or force, but we have to leave decided results to coming generations. If we wish to reach the point of exercising transference of mind forces, or mental telegraphy, which I believe will ultimately come to man so that he may yet dispense with wires in the transmission of messages through the atmosphere, we must work for it. That day is near at hand; we are fast rising above our present limited powers to a more perfect generation and application of these forces, as in degree we find in one class of men a certain line of faculties different from those of another.

I believe the great majority of our fellow beings, who live an average physical life, pass sooner or later through more or less psychical experience. I further believe that this class of phenomena, aside from true mediumship, has done more than all else to enkindle in the hearts of all nations and tribes of man a desire for something beyond themselves.

This is why missionary indifference fall so far short of the mark. The uncivilized races will never become civilized through such work so long as the forest grows, the wind blows, and water runs, for in these they hear their own language spoken, and understand it, are governed by mysterious psychic voices, and it is only through these occult forces, and these alone, they can be enfolded in spiritual knowledge and truth. Therefore, what I may say on this occasion will be in proof of the psychical forces, as I understand them through my own personal experiences; but before proceeding with the evidence upon which I rest my belief I will state that at one time I was a Presbyterian in faith and for some years was active in prayer-meeting work for revival purposes; but in the course of time my spiritual conception became more fully developed, and I left the church. In doing so I said to my minister: "Do you propose to take my name off the register?" "No," I asked him, "Why not? I am leaving you for this great fact." He replied: "Your morality and spirituality are such, it matters not where you may go, or what forces may be brought around you, you can never be out in line with me, though you may not claim to be a Presbyterian." I thanked him for his good opinion. Some years thereafter I learned he was in the State of Missouri in charge of a congregation. I wrote him and asked if any change had come over him as to myself. He replied, "I am more and more confirmed every day that I live the truth of what I told you." This much for my predisposition.

The transference of mind force, or mental telegraphy, as a factor in psychical science, rests upon a line of evidence as diversified and extensive as humanity itself.

A few out of the many of a similar character that have come under my observation, I will proceed to give for your serious consideration.

At the time of the death of my youngest sister, I was standing on my front door-steps in Nashville, Tennessee, in conversation with a former rector of the East Nashville Episcopal church. I said to him, "My youngest sister has just died." She was some 350 miles distant. I did not know at the time that she was even sick. He asked, "How do you know?" I have seen no person approach you." I replied that the information had just been received mentally. He then requested me, if I should receive a confirmatory dispatch to send it to him, and I did. It so thoroughly impressed him with the truth of the transference of mind or spirit force that it led to the organization of a circle at his own house for investigation. He left the church, became a Spiritualist, the editor of a Spiritualist paper, and died a Spiritualist.

Some years later while seated at a dinner-table, I remarked to those present, that my oldest sister had just died. She was at the time some 340 miles distant. This also proved to be a correct announcement as to date and hour. How do I get these things? They come just as stated.

A short time after Morgan made his raid on Cumberland Gap, and during the march of the federal forces over the mountains, an officer in full uniform, whom I had never seen before, suddenly appeared in front of me, and said, "Tell your brother, commanding the advance forces, not to go up the main way, but to go around on the left trail." He then vanished as suddenly as he had appeared. I delivered the message, which was received with doubt and reluctance, as unofficial, but a scout was sent on ahead, and he was not long in making the discovery that Confederate sharpshooters occupied the summit of the

hill. The left trail was then followed, and the advance guard of the enemy were all made prisoners.

Now, I would ask, where did this strange officer hail from? Who or what was it that then and there led to the capture of the advance guard of the enemy? Could it have been one commissioned from the great unseen army for this special purpose?

After Gen. Burnside had crossed the mountains into East Tennessee, I was standing one afternoon on a hill-side near Russellville, in company of my brother and others, waiting to see the passing of some prisoners for Camp Nelson. At the time a thunder-storm was gathering, and we were interested in the different positions the angry clouds assumed, seemingly at command of the flashing lightning, and just as the raging elements seemed prepared for a terrific outburst, a voice said to me, "Take one step up the hill," and as I stepped forward an electric bolt passed so near me that I sensed the ozone, and tore to pieces a tree just beyond. What was that voice? Where did it come from? I am unable to say.

The federals, after the Hood raid, occupied the Presbyterian Church at Franklin, as a hospital, and the dead-house was near by. One night the orderly, who was an Irishman and attended to the dead and their burial, approached me in an excited manner, saying, "I tell you, Doctor, the old devil is in the dead house, sure, looking after lost souls." I accompanied him back, and what appeared to be the surgeon in charge was bending over the body of a soldier who had died in the afternoon from secondary hemorrhage; but as I approached, the surgeon, as I thought him, disappeared—whither we could not tell.

On examination the body was found to give evidence of life. It was removed back into the hospital; a second amputation was had, bleeding vessels secured, the man revived, recovered, and was sent home. In this manner was his life saved. He said to me afterwards, "Doctor, before you came to me I saw my mother, and heard her say, 'If we can in any way interest the Doctor, we can save you.'"

I had an intimate friend, John Marshall, lawyer by profession. He was going from Nashville to Charleston, by way of the Northern R.R. At the depot I said to him, "You had better wait until morning. I feel as though some accident is going to happen to the outgoing train." "Nonsense, I must go," and he boarded the train. In a few hours he was brought back a corpse. The train had gone down through a bridge into the river.

It is said that coming events cast their shadows before them. Was it so in this instance? Did I catch the inspiration pulsating through the fatal train? If so, why did not those who went down with it receive the warning likewise? These are questions worthy of serious thought.

I will now relate a few occurrences that go far toward establishing the claim for the "double," or the projection of our inner selves.

My mother was 350 miles distant from where I was at the time of the occurrence I am about to relate. She was suffering from what her physician claimed to be an abscess of the viscera, the result of hernial strangulations, and I have never seen on record a case like hers that recovered. I did not know at the time that she was sick, but about 11 o'clock at night my mind seemed to go out to her with unusual intensity. I retired, and soon felt a very peculiar sensation coming over me, and quickly discovered that I must be in the double, for I was passing up the stairway to the room where mother was. I entered the room; the clock on the mantel marked 11:15. I saw the doctor and two ladies present, and heard mother say: "Oh! if son were here, he could save me." I seemed to walk around where she was, and put one hand on her head, the other over the abscess, and remarked: "You will be all right soon." I at once saw they were very much alarmed at the sudden change in her appearance.

After I returned to exterior consciousness, investigation was instituted, which proved the truth of everything I claimed had occurred. Mother recovered, and lived several years thereafter.

During the latter part of December, 1875, and first part of January, 1876, I was a guest of Dr. Watson, in company with Dr. Peebles. One night I went home in this way, and the next morning I said to those gentlemen, "I went home last night in the double," and then related what occurred. They said, "Write at once and ascertain about it." I did so, and my wife and son verified all I had stated.

Some years ago I had a friend with whom quite a proficient state in mental telegraphy was attained. Whenever we were separated, by short or long distance, we would telegraph to each other, and in every instance correctly; so I became quite confirmed in my faith in mental telegraphy, the transmission of messages, and the power of mind over mind. I am a great believer in combinations. I cannot help it, and every month of experience sustains me in it. A certain class of people affect me; another class do not. I am often influenced by the people passing me on the streets. Sometimes I feel the influence of one man very strongly, and I pass another who takes it off. Hence I have made it a part of my business to question these people who give me a peculiar influence when I pass them, and in every case the answer confirms the impression received from them, thus proving that we carry an atmosphere about us, the vibratory force of

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY ACHENE.

1. Both of my parents were Episcopalian. I was brought up in the same faith. I have never been in active fellowship or a member of any particular church. Of late years I have frequented the Swedenborgian or New Church more than others.

2. A Spiritualist is one who believes that immediately after the death of the body the spirit passes into a Spirit-world. If such be the true meaning, then I have been a Spiritualist for about twenty years.

3. Reading the works of the great seer, Emanuel Swedenborg.

4. I have had many remarkable experiences, of which the following is a good illustration:

In 1887 I began to speak in public against the abuses of mediumship. I became very aggressive after hearing that two of my daughters, then living in Arizona, were holding private circles at my house. My reason for such violent opposition arose from the great evil that I had witnessed during many years from the abuse of Spiritualism.

In fact, an older brother, only a few years before, had allowed himself to become, through ignorance, the dupe or tool of evil and malignant spirits, to such an extent that they at last forced him to commit suicide, consequently I deemed it a duty to warn society against what I honestly considered a great evil. I often spoke bitterly against spirit control; but when I heard of my own daughters becoming mediums, and remembering the sad fate of my brother, I told the meeting at Spencer Hall, that I had written to them that I would about as soon hear of their death, as to hear that they were mediums. After I had finished speaking a woman arose suddenly in the audience, and looking directly at me, exclaimed: "A voice from the Spirit-world: You, sir, are far advanced, and will regret having written this to your daughters. You will live to admit that they were right and you wrong." She was not a public medium—a stranger to me, and of fine personal appearance; her manner was impressive, and I then had a presentiment, or, rather a belief, that she was announcing a prophecy to me from the Spirit-world, and such it proved to be. Within three days from that time an angel appeared to me, standing as if midway between the heaven and the earth. He was arrayed in golden robes, a golden helmet upon his head; his countenance was serene, his voice rebuking. He held, as if supporting them, three long golden ladders, their bases resting upon the earth, their tops reaching far upwards into the ethereal heavens. The middle ladder pierced far beyond the other two. He said: "These ladders represent you and your daughters, who are all headed for heaven. You must not oppose them. Cease your angry denunciation."

I was not at first the least abashed or timid, though I felt as if I was becoming subdued by his august presence. I replied, as if excusing myself: "I was afraid that my daughters might become the tools of evil spirits." He evidently paid no attention to what I said. The ladders disappeared, and then he came close to me. "No overpowering was his presence, that I felt a feeling of awe—more of fear than veneration. Then he said: 'Names have their meaning in heaven, the name of F.... [I must not give the name] is cast out of heaven.' Again I attempted to reply, for I had been very intimate with Dr. F., and felt a desire to lessen his fault, saying, 'Dr. F. is no more to blame than Dr. H. and C. of New Orleans.' As I spoke I averted my face, and moved a step or two, going away from him on the platform whereon I seemed to be standing. I could not look at him, so terrible and majestic was his presence. As I moved away he disappeared, and thus ended my intercourse with an angel from heaven. This occurred about 3 A. M., at 327 E. 17th st., New York, in a house owned by a Mrs. Hogan. The upper or third flat was occupied by Mrs. Teresa Schuchardt, her husband and two young daughters. I had for a long time been lodging with this family. They now reside at 223 E. 57th st., New York, and I take pleasure in referring to them in respect to my character; also to Rev. S. S. Seward, minister of the New Jerusalem Church, New York, and to several of the members of that Church with whom I became acquainted.

Some may ask: "How did you know the apparition was an angel?" "I felt he was not a spirit, an ordinary inhabitant of the Spirit-world." I have seen many spirits; have felt of them, talked with them and heard their voices, but this glorious and majestic being was entirely different. He did not say that names have their meaning in heaven; a fact that I already knew. For nearly twenty years I have been a close student of the science of correspondence, which is the science of all sciences, and through the favor of Divine Providence I have oftentimes been enabled to explain many dreams, visions, and certain hieroglyphics. I do not wish to be thought boastful. I am humble and retiring in my disposition, and although I have had many visions, this would not have reached the public but for your cordial invitation to answer the questions you propose; and right here, permit me to say that I decline receiving any compensation or gift from you or any one for any information I have now or may hereafter receive from the Spirit-world. It is not written, 'freely ye have received, freely give?'

After the angel's departure I was for some time in doubt as to the course I should pursue toward Dr. F. I considered it a delicate matter to inform him of what I had been told; but was it not my duty to do so? Believing such to be the case I called at his office, 20 Cooper Union. After a friendly salutation he sat down at his table to write. Placing two rather large parcels of manuscript before him, he said to me, "This parcel contains many secrets, some of which you know; but this other parcel has many others which I have not yet given to the public." I may here remark that one of his (or their) organs was the *Independent*, a monthly magazine published in Chicago. He corresponded with people in Australia, Canada, England and elsewhere. I had only a few months before met his two co-operators in

the New School; Dr. H., and the supposed Seer, C., as both of them had been East and West, visiting many New Church people and others to sound them as to the propriety of adopting the statements that were being revealed through the mediumship of C., of New Orleans.

Dr. H., Dr. F. and others believed his mediumship to be a continuation of the seership commenced by Swedenborg. I understood, however, that neither of them had met with much success; but still they kept on writing upon their favorite themes, "Unitization of Sex, the New Heaven and the New Earth." For a full exposition of these supposed heavenly revelations, I will refer your readers to the *Independent* of Chicago, particularly to those numbers published during 1886-7. I enlarge upon this theme because the pernicious doctrines espoused by the above parties had a more extended influence, and were producing more baneful effects than many supposed, for their favorite doctrine of unitization of sex carried with it the erroneous belief that a man married and living with his wedded wife now could at the same time be living spiritually with his spiritual affinity or wife, providing he was not contented or in harmony with his earthly partner or present wife.

I had learned through my intercourse with some who held these doctrines, that they were secretly on the increase. Furthermore I had met several families, among which was considered the better class, whose family ties had already been ruptured, hence it may be seen how important I considered the angel's vision; how delicate, yet necessary, my visit to Dr. F.

I wish to be particularly understood the significance of the angel's remarks, "Names have their meaning in heaven." Let me give a few extracts from Swedenborg, a divinely commissioned Seer, to explain further that names have a meaning in heaven:

"Name signifies the essence of a thing, and by seeing and calling by a name is signified to know its nature and quality. It was an ancient custom when an infant was born to give it a name significant of its state; in this way was Cain named who was born to Adam and Eve; this is derived from the spiritual world where all are named according to the quality of their life."

This also is a custom in the Catholic Church when a novice takes the veil; she is given a name according to her quality. Therefore the name F.... represents not alone the quality of that person's belief; but also all those who hold similar ideas; all such are exalted, and not admitted into heaven, if they retain such ideas or live according to them.

When I informed Dr. F.—what the angel had said about him, he did not doubt my veracity, but he made a sad mistake, in supposing that it came from an ordinary spirit. He exclaimed: "I know the quarter that comes from in the spiritual world! It is from parties there who want to frustrate the teachings of myself, Dr. H. and C. in this way."

"No, Doctor, I explained, don't make that mistake. Be warned in time; is a voice from heaven for you and others to desist from writing and publishing such erroneous ideas."

He then appeared somewhat angry, because he regarded it as an attempt to thwart him in a course which he imagined would eventually crown him with honor, and make his name famous. I then left him, for I saw that he was determined to persist in his errors. However, he never wrote any more, for within three days he was stricken with palsy, and when I visited his house I found another home destroyed through the pernicious doctrine called "Unitization of Sex or Spirit-wives."

The angel's visit has caused me to reflect, and learn as far as possible the importance of his message to mankind through my humble mediumship. First, true mediumship is a sacred calling and must not be misused, nor denounced or condemned, as I was in the habit of doing, for spirit manifestations, under many forms and through various instrumentalities, are given to mankind for a noble purpose. This being an age of great material and so-called scientific advancement, and mankind having witnessed this wonderful progress, human pride has been flattered to such an extent that many have been led to believe that what has been done was the work of their own unaided minds and hands; to expose this great error and to bring mankind to acknowledge fundamental truths is the object of mediumship; but how its work is to be made useful to mankind will be demonstrated in an orderly manner; for the great truths yet to be unfolded can only be made known in proportion as qualified mediums can be found to act as interpreters. The character and quality of the revelations depend upon the character and quality of the mediums, both intellectually and morally. "The pure in heart shall see God." Let those beware who draw down spiritual truths to things terrestrial, and there defile them; take warning, it cannot be done with impunity. The warning to Dr. F. applies to all who do likewise; both he and the men with whom he associated were led to the knowledge of great truths which should not be applied to selfish purposes, or to violate the commandments of the decalogue; let all who would do these things, remember what happened to Miriam, the sister of Moses and Aaron, and what befel Korah, Dathan and Abiram. (See Numbers, Chapter XVI).

5. I do not. It is simply a state or condition. The mind of man has three degrees which have been defined as Rational, Spiritual and Celestial, an ascent from one to the other. A spiritual truth or state of existence cannot be discerned by those who remain upon a merely material plane of life. To discern spiritual truth, one must be spiritually minded. There are millions of people upon this globe who are spiritually minded; they may be so and still have no religion. Such, in general are modern Spiritualists.

Can there be any specific religion without some specific dogma, form or ceremony upon which it may rest in doctrine, as a house rests upon its foundation? I think not; and if we examine the religions of past ages as well as those of our own day, we will find they all have dogmas and doctrines upon which they rest. Take, for example, any religion and apply this test. The Baptists believe in immersion; the Episcopalians in 39 articles; the Catholics have for a cardinal doctrine that Christ conferred upon Peter alone the absolute power of opening heaven and shutting up hell, and that Peter transferred this power to them as the only true Church; and the Mohammedans hold as their cardinal doctrine, that there is no God but Allah, and Mahomet is his prophet. If we should keep on examining all sects and religions, we would find that while man exists without doctrine, all believe in a future state of existence. The fact, then, is thrust upon us, that the mere belief in a spiritual world or future state of existence is not a religion *per se*, but rather a state or condition pertaining to all religions. Hence the question

is answered, "Spiritualism is not a religion!"

6. A genuine religion, based upon true doctrine. There are two pre-requisite essentials upon which all true religions rest, and they are also two universal truths: An acknowledgment of God and avoiding evil; and without these there can be no religion. I am instructed that the Jewish religion, though containing some truth, is not a Church, but the mere representative of a Church. The Roman Catholic religion is altogether in external without any internal worship. Why have the millions of Spiritualists in this country and elsewhere been like lost sheep scattered and persecuted. Is it not because they, as a body, have had no religion; hence no matter how good or bad they may have been, they are like sheep without a shepherd. Can they do better, or become better, without organization, systematic organization, both general and specific? Impossible! Can they organize upon their simple belief in a spiritual existence? No! What, then, remains for them to do? I answer: there is only one course or those to follow that will eventually lead the human race into a paradisaical existence while on earth, and to life everlasting hereafter; and that is to organize upon the two simple essentials I have already named: *The acknowledgment of God and hatred of evil.* Upon this simple platform all honest, well meaning Spiritualists can stand. Let all be invited to unite who believe that organization is necessary, or that religion renews and regenerates man; for it occupies the supreme seat in man's mind, and from this elevated standpoint he beholds clearly all civil and other duties which are beneath. There should be no dispute with any other religion. Spiritualists are ready to admit that all are saved who do the best they can; that is, who live the best life they can whether pagan, heathen or Christian; that all religions have relation to life; that to lead a good life will be the pleasing task of all Spiritualists.

7. To answer this question carries with it the belief in psychic laws; but what are psychic laws, the laws that govern the soul, the spirit and mind? The question arises, have we any among the millions of modern Spiritualists who are capable of even partially explaining or unfolding these laws? I answer: There are a few who can explain them just so far as mankind are prepared to receive them; but it is not the part of wisdom to cast pearls to swine or bread to dogs; for this reason truth in all ages has been veiled, but the veil is now being lifted and the dawn of a new era is commencing.

The application of these laws to help us in our relations to the family, society and government is the great desideratum. Your excellent paper is effective in breaking the shackles that have kept men in chains to superstition, superstition and ignorance. The dark clouds must be dispersed by exposing the errors and falsities that exist all around us in scientific, civil and religious affairs. These are the preliminary steps that have to be taken ere spiritual light from the supernatural realms can enter the windows of the human soul:

1. Teach the people that there is no created thing, natural or spiritual, without form.

2. The highest and most perfect of all forms is the human form.

3. That life flows from one central source through all creation into all organic forms.

4. This takes place according to influx descending by degrees from the highest spiritual forms into the three kingdoms of nature: the animal, vegetable and mineral, in successive order.

5. To know the *modus operandi* of this descent requires a knowledge of the doctrine of degrees and the laws of motion. In relation to motion, much has yet to be revealed; suffice it for the present to say that spiral motion is the highest and most powerful of all the different kinds of motion; this rules the universe! Seek its operation in man, for man is a microcosm of the universe. When I say spiral motion rules, I mean mechanically; for Love and Wisdom are the primal causes, and the Esse of them exists in a divine human form while the essore permeates throughout all animated creation. Teach the people to distinguish between the Divine Esse or being and the essore which flows therefrom. The first may be compared to a sun; the second to light and heat that warms and vivifies all creation; but to understand this requires some knowledge of degrees, which I will set forth.

In setting forth the facts relating to degrees, I hope the reader will remember that all I know upon this subject I have learned from the great seer Emanuel Swedenborg, and the following extracts are taken from his different works:

"The difference between the life of a merely natural man and that of a beast is this: Man has three degrees of the mind; that is three degrees of the understanding and of the will; and these degrees can be successively opened; and as they are transparent, man can be raised as to his understanding into the light of heaven. Beasts have not the two higher degrees, but only the natural degrees, which, without the higher degrees, are in no faculty of thinking about any subject, civil, moral, or spiritual; and as their natural degrees are not capable of being opened, and thence of being raised into higher light, they cannot think in successive order, but in simultaneous order, which is not thinking (merely instinct)."

"2. The enlightenment of the natural mind does not ascend by discrete degrees, but it increases by a continuous degree, and as it increases that mind is enlightened from within by the light of the two higher degrees. How this takes place can be comprehended from a perception of the degrees of height, in that one degree is above another and that the natural degree, which is the ultimate one, is a kind of general covering to the two higher degrees; and then as the natural degree is elevated to a higher degree of light, so the higher from within acts into the exterior and illuminates it. The illumination is indeed effected from within by the light of the higher degrees; but this light is received by the natural degree which envelops and surrounds them, by continuity, therefore more lucidly and purely according to the height of the ascent; that is to say the natural degree is enlightened from within from the light of the higher degrees, discretely, but in itself continuously. Hence it is evident that so long as man lives in the world, and is thereby in the natural degree, he cannot be elevated into wisdom itself such as exists with the angels, and into receiving enlightenment from their light."

DEGREES OF ATMOSPHERES.

"3. There are three atmospheres in each world, which are distinct from each other according to degrees of height, and which decrease in their downward progression according to degrees of breadth; from these originate substances and matters; therefore it follows that these substances and matters have also their three degrees."

"The first forms of the mineral kingdom are the substances and matters of which earth consist in their least things; the second

forms are congregates of these; the third forms arise from plants fallen to dust, and from the remains of animals, and from the continual evaporations and exhalations of these, which mix with earths and form their soil. These are the forms of the three degrees of the mineral kingdom; but the spiritual flows down from its sun (spiritual sun) through three degrees down to the ultimates of nature, and these degrees are called celestial, spiritual and natural. These degrees are implanted in man from creation, and thence from birth; and they are opened according to his life. If the celestial degree is opened, which is the highest and inmost one, the man becomes celestial; if the spiritual degree is opened, which is the middle one, he becomes spiritual; and if the natural degree is opened, which is the lowest and outermost one, the man becomes natural."

HAPPINESS.

"The joy and happiness of man ascends in proportion as the higher degrees of his mind are opened; thus from the natural to the spiritual and through the latter to the celestial; and after his life in this world, these degrees increase to eternity."

"A knowledge of these degrees at the present day is of the greatest utility, for without it man cannot discern genuine spiritual truth, or distinguish the true from the false, consequently many persons remain in the lowest degree, which is natural, and belongs to the senses of their body. Hence it is apparent how spiritual influx descends into man from the divine life according to man's receptivity. It may be compared to the influx of light into a diamond; the reception of the life in the second degree, to the influx of light into a crystal; and the reception of the life in the lowest degree to the influx of light into glass, or into a transparent membrane; but if this degree as to its spiritual part be entirely cleared up, which is done when God is denied and Satan worshipped, then the reception of life from God may be compared to the influx of light into opaque things."

I repeat: Without a knowledge of degrees, spiritual truth cannot be discerned, but to comprehend the operation of psychic laws requires also a knowledge of correspondences, the science of all sciences, and which has been hidden since the days of Job, but are now again revealed for the benefit of mankind; correspondence is the lost philosopher's stone; it is the key that unlocks the universe. Another important branch of study in understanding psychic laws is the doctrine of spheres of emanations. Spheres surround everything, from the highest to the lowest, and it is the power of man to discern these different spheres and apply the knowledge thereof to the use and benefit of mankind.

7. There are many roads to the temple of wisdom, but only one true road. A man may be gifted with much science and may be able to much understanding, but he cannot enter the temple of wisdom; nor can he ever approach it, nor have a perception thereof without leading a good and useful life. To show how this can be done and thus give a full and complete answer to your last question, I will quote the words of the great Confucius through whose mediumship the great Chinese Empire has been ruled for thousands of years. The following are his words taken from Vol. I, Chinese Empire, by M. Huc:

I. "The law of the grand study or practical philosophy consists in developing the luminous principle of reason, which we have received from heaven for the regeneration of many and in placing his final destiny in perfection as the sovereign good."

II. "We must first know the good toward which we are tending, or our own definitive destination. This being known we may afterwards maintain the calmness and tranquility of our minds. The mind being calm and tranquil, we may afterward enjoy that unalterable repose which nothing can trouble. Having then obtained the enjoyment of the unalterable repose which nothing can trouble, we may afterward meditate and form our judgment on the essence of things, and having formed our judgment on the essence of things, we may then attain to the desired perfection."

III. "The beings of nature have cause and effect; human actions, principles and consequences. To know causes and effects, principles and consequences, is to approach very nearly to the rational method by which perfection is attained."

IV. "The ancient princes who desired to develop in their states the luminous principle of reason that we have received from heaven, endeavored first to govern well their kingdoms; those who desired to govern well their kingdoms endeavored first to keep good order in their families; those who desired to keep good order in their families endeavored first to correct themselves, and those who desired to correct themselves endeavored to give uprightness to their souls; those who desired to give uprightness to their souls, endeavored first to render their intentions pure and sincere; those who desired to render their intentions pure and sincere, endeavored to perfect as much as possible their moral knowledge, and examine thoroughly their principles of action."

V. "The principle of action being thoroughly examined, the moral knowledge having attained the highest degree of perfection, the intentions rendered pure and sincere, the soul is penetrated with probity and uprightness, and the mind is afterward corrected and improved, the family is afterward better managed, the family being better managed the kingdom is afterward well governed, the world enjoys harmony and peace."

VI. "All men, the most elevated in rank as well as the most humble and obscure, are equally bound to perform their duty. The correction and amelioration of one's self or self-improvement is the basis of all progress, and of all moral development."

VII. "It is not in the nature of things but that whatever has its basis in disorder and confusion, should also have what necessarily results from that. To treat lightly what is the principal or most important things, and seriously what is only secondary, is a method of action we ought never to follow."

Having now expressed some of the wisdom of a modern and ancient seer, I will summarize what in my opinion should constitute the doctrines of Spiritualists.

1. Belief in God, the Divine Being, a God of love, eternal, omnipotent, omniscient, and omnipresent; the first and last; the beginning and end; who was, is, and will be; that he is essential love, wisdom, and the one from whom flows all things.

2. Belief in the immortality of man—

every soul exists in a spiritual body, has put off its natural body, and, through all eternity in a spiritual body, is spiritual world; and by avoiding evil while living in the natural body it can progress all eternity.

3. With every man there are attendant angels and spirits, and by them there is communication with the spiritual world.

4. The spiritual church is universal, tending over the whole globe, and is with the reach of all, whether Christian, heathen or pagans. It may include those who believe in the Bible as the word of God, and who do not; it will include heathens and gentiles who are now considered as remote from any church, for Spiritualists believe that all who lead a good and useful life receive rational illumination from the Spirit-world.

5. This universal church is both spirit and natural; its essence, love and wisdom with an abhorrence of evil. It ignores priesthood and ecclesiastical forms of government; but as some form of government is necessary, it must be simple and unostentatious; its manner and forms of worship a left to the free will and option of every individual society, providing respect is held for what is true, virtuous and good.

6. The spiritual religion is true, rational and philosophical, and based upon laws revealed from heaven; it holds that nothing can exist without form; that thoughts, ideas and affections have form, and that these in the Spirit-world are represented by birds, beasts, reptiles, insects, houses, gardens, earths, seas, lakes, and everything therein or thereon.

7. The whole universe, therefore, is an expression in continual operation of the Divine Mind, for subsistence is perpetual existence. The Divine activity is ever going forth as of the divine spheres, of which there are many; this activity causes the fires in all natural suns from whence are born the planets and satellites; these latter are prepared through lower to higher forms to become a birth place of man whose soul is immortal and his existence eternal.

San Francisco.

For the Religio-Philosophical Journal.
CARPENTER'S THEORY.

A Comparison of the Phenomena Explained by Dr. Carpenter, and the Phenomenon which Dr. Carpenter did not Explain.

G. F. BRADFORD.

Dr. Carpenter, F. R. S., one of the strongest opponents of Spiritualism, delivered at Manchester, in 1871, a lecture on "Epidemic Delusion," among which he classed modern Spiritualism. Now I am a Spiritualist, and possibly prejudiced; but I like to see fair play, and I propose to analyze Dr. Carpenter's reasons for classing Spiritualism as a delusion. I am free to confess that I can see in this lecture nothing prejudicial to a belief in the theory of spirit, as being the only possible explanation of a certain class of phenomena, and while I am quite in harmony with Dr. Carpenter's explanation of the phenomena he observed, and his methods of investigation, as I am, perhaps, no less skeptical than he, I object to his considering the crude instances he relates and explains as being a necessary part to, or all the basis of, Spiritualism. My object in this article is to furnish an answer to the objection to Spiritualism, so frequently raised, that it is fully explained by Dr. Carpenter on the "Mental Cerebration," etc., theories. I would like to quote all that part of the lecture that bears on the subject, but space forbids; so I will simply present sufficient extracts to enable the reader to gather a fair idea of the line of argument used. Dr. Carpenter does not, as many believe, consider it to be a scientific impossibility, either that there are spirits, or that they might communicate with mortals. He says:

"I can only assure you for myself that having, as I have said, devoted considerable attention to this subject, I have come to the conclusion most decidedly, with, I believe, say, as little prepossession as most persons, and with every disposition to seek truth simply—to allow for our knowledge, or I would rather say for our ignorance, a very large margin of many things that are beyond our philosophy, with every disposition to accept facts when I could once clearly satisfy myself they were facts—I have had to come to the conclusion that whenever I have been permitted to employ such tests as I should employ in any scientific investigation, there was either intentional deception on the part of interested persons, or else self-deception on the part of persons who were very sober minded and rational upon all ordinary affairs of life."

Judging from this, it appears safe to assume that, had Dr. Carpenter witnessed such phenomena as are, though rarely I admit, observed nowadays, (such as I shall describe later on) he would have become a Spiritualist, as will become evident when I characterize of the phenomena on which he bases his conclusions is presented. The instance he relates is of a séance at which table was supposed by the sitters to be arisen bodily from the floor, under the hands, by spirit power. Had it really been so, a scientific explanation of the phenomenon would be very interesting; would be an explanation science has never yet present but Dr. Carpenter found by watching that the feet of the table were never off the floor at one time, so he had nothing to exp save the "involuntary muscular action of the arms and hands of the sitters under 'stimulus of belief,' and these theories further demonstrates by an experiment Faraday's, from which it will be seen instead of explaining how a table rises from the floor under the hands of the sitters, he simply explains how in this instance it did not—nothing more. He then proceeds to explain the "stimulus of belief" as the result of "subjective sensations," which "be felt by the individuals as realities, will be presented to others as realities, they are really the creation of their minds, that creation arising out of the expectation which they have themselves formed."

The next instance he relates is one in which intelligence occurs in connection with movements of the table. In this way spirit of a poet announces itself to a young man who is sitting with his sister, and out a line of poetry, by request; but young man has no recollection of the and, in response to a question, is told a volume of which he has no recollection having read, but which he afterward finds by certain marks in a volume in his library, that he has read. I to this, Dr. Carpenter says:

"I have no doubt whatever that the remained in his mind; that is, in stratum of it; that it had been gotten by him.... but that it had b

up, as it were, in some dark corner of memory, and had come up in this manner, expressing itself in the action of the table, just as it might have come up in a dream.

"These are curious illustrations, then, of the mode in which the minds of individuals act when there is no cheating at all,—this action of what we call the subjective state of the individual dominating these movements, and I believe that that is really the clew to the interpretation of the genuine phenomena."

This last paragraph contains the gist of the whole lecture, and it is safe to say that if Spiritualism is founded on no phenomena that differ entirely in character from those recorded by Dr. Carpenter, and that are absolutely inexplicable on any of the theories he presents, then Spiritualism must go; science and truth can not. On the other hand, if there are such phenomena which can be observed under certain conditions, no matter what the conditions, so they are above suspicion, then, while all the conclusions drawn by Dr. Carpenter from the phenomena he observed may be conceded, Spiritualism, the theory of spirit, is, so far as Dr. Carpenter's theories are concerned, a fact; and now, after allowing for these theories all that Dr. Carpenter claims for them, allowing that his theories are correct concerning the phenomena on which they are based, I must confess I can see no connection between the phenomenal delusions "described and explained," and the phenomena on which rests my basis of belief; no analogy in fact.

Dr. Carpenter made his investigations in England prior to 1871, at a time when modern Spiritualism was in its infancy; since then millions of people have investigated, have placed themselves under the conditions necessary to a proper investigation; and where tens had developed their mediumistic faculties at that time, thousands have been developed since; and these faculties differ in individuals as individuals differ from one another.

No doubt Dr. Carpenter exerted himself in his part of the little island of Great Britain to find the best exhibitions of these powers that had been developed up to that time; but by his own confession, the best exhibits he succeeded in finding were but sorry affairs in comparison with what may be witnessed under proper conditions any day in the presence of the best mediums, public or private, in America. In 1889, a few of which I will briefly present for the purpose of showing their complete difference in kind, and how utterly inapplicable and inadmissible are Dr. Carpenter's theories when applied to their explanation.

In the city of San Francisco, in 1888, in the presence of a number of friends I blindfolded Mrs. Livingston, a public medium, with cloth pads lined with kid, held in place by a heavy handkerchief tied tightly around her head; over this and passing beneath her nose I tied a string, tying another handkerchief loosely over all,—the method of blindfolding being left to myself. In this condition she read correctly a letter presented by myself, the contents of which were unknown to any mortal present. This is clairvoyance.

In the same city and year, I wrote at home a half-dozen names, each of dead or living persons; sealed each in a separate blank envelope, and shuffled them until I had no idea which envelope contained a certain name; then, at a séance with Dr. J. Schlessinger, I took from my pocket each envelope separately, and he told me at once, first, if the envelope presented contained the name of a dead person; second, the full name of such dead person; and, third, the relationship, if any, between the dead person and myself; and the relationship between the various dead people, and in one instance he stated a relationship between the name of a dead person he had given, and the name of a living person, which name he selected from the remaining sealed envelopes, and all this without an error. This is a case where the conception of an intelligence outside that of any mortal present is a logical necessity.

A careful perusal of Dr. Carpenter's lecture shows no reference whatever to such phenomena as I have just described; the phenomena he mentions being of an entirely different order and connected with movements, with or without intelligence, of ponderable bodies possibly operated on unwittingly by honest but interested parties. Now, in regard to the intelligence exhibited by the movements of ponderable bodies or of raps, the explanation he offers becomes at once inadmissible if it can be shown that it can not possibly be referred to the "subjective state of" any mortal present, "dominating the movements" or raps.

In reply to this I have to say that in pursuing my investigations in Spiritualism, sufficient mediumistic powers have been developed among the members of my own family, including myself, for the production of raps; either on the table at which we sit, or in any part of the room, or on any article of furniture; and that by calling the alphabet and writing down the letters indicated by these raps, I have received hundreds of long communications from what purport to be the spirits of dead friends; and since these communications are often of such a nature as to preclude the possibility of their being derived from the "subjective state" of any mortal present, I am, with all due deference to the well understood theories of Dr. Carpenter, Herbert Spencer, and other renowned scientists, who claim never to have observed anything of the kind, placed under the pleasant necessity of believing that these communications are exactly what they purport to be. The following extract, which bears so pertinently on this subject, I have copied from a very interesting volume, entitled, "Whence, What, Where?" by James R. Nichols, M. D., A. M., Editor of "Boston Journal of Chemistry."

"Among the instances of exalted sensation which have come under my notice during the last third of a century, and which have been subjected to thorough and protracted study and experiment, I recall those of two ladies of the highest character and social standing. These ladies have frequently, in the trance condition, so-called, engaged in conversation with unseen intelligences, alleged to be departed friends, standing near them, whom they asserted they could distinctly see and touch. These scenes, as described by the one and the other, in homes widely separated, were in striking correspondence; and the alleged appearances, the information conveyed, descriptions of the future home, etc., were in such congruous and intelligent accord that the most intense interest was awakened. The results of experiments in like exaltations of mind on the parts of others have been found to be uniformly alike where the parties have been of the educated and intelligent class.

"The impression, to one intently watching and directing these experiments, is almost that of awe. The conviction is irresistible that one is brought into close contiguity with the mysteries of the unseen life; that the claim on the part of the persons in the exalted sense condition, that they are look-

ing behind the veil, is valid and truthful. It is only, however, within the sacred precincts of well regulated and orderly homes that such phenomena are observed with any degree of satisfaction."

San Francisco, Cal.

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

Matter relating to this department should be sent to Mrs. Underwood, 86 South Page St., Chicago.

A RAILROAD MAGNATE.

"Woman's sphere" so much talked of and written about by men, has begun to excite wondering comment and investigation among women themselves as to the possible elasticity of the genuine limits of that "sphere," and they are experimentally reaching out in every direction in their endeavor to find its definite, impassable and unalterable bounds.

Mrs. Mary Edna Hill Gray Dow of Dover, N. H., is one of the experimenters. She has successfully essayed the role of President and Manager of a horse railroad. A correspondent of the Boston Herald, relates how she came to take this position: "During several years the road was under the control of several of the lords of creation, it paid only a dividend of five per cent. Some of the stockholders began to tire a little of their holdings, and taking advantage of this sentiment, the representative of a Boston syndicate began 'engineering' for the possession of the whole stock. There was some opposition to the scheme, but the board of directors got to the point of voting to sell. Mrs. Dow, at that time, was out of the city, and returned just when the sale was about to be consummated. When she was approached in the matter an offer was made for her share of the stock at fifteen dollars, or less than half of what she originally paid. She at once said that if a syndicate from another State could come to Dover and get the stock at such a price, and then make it pay, she thought she had better test her own capabilities as a financier. She had decided to make the road a monopoly; but if there was any profit in it, she thought the people of Dover ought to get it."

She managed to buy up a good share of the stock herself, and at the next annual meeting she was made president of the road. That was a little more than a year ago. Since she took charge of the road it has become a paying institution, and lately paid a dividend of eleven per cent. to the stockholders. When asked how she managed this, Mrs. Dow replied: "By economy and careful attention to small details. The road had a proportionately large debt. We have paid off a good portion of it, otherwise the dividend this year would have been larger. The first thing I did as general manager was to raise the wages of several of the employees and to double the insurance on the property. Then I inaugurated a system of cash payments, so that while avoiding all danger of indebtedness, I got also on all bills a discount of ten per cent. People who had furnished supplies had not been used to getting ready money from the road, and the surprise was such a pleasant one that they made a discount correspondingly liberal." She is a good judge of horses, and makes her own bargains for car horses, and has saved the road considerable money in this way. She has been twice married: is the mother of two fine children, and is a model housekeeper. Her first husband, George F. Grey, was a newspaper correspondent and while he lived she also did some good journalistic work. After his death she married Dr. Dow who is treasurer of her railroad. She is an earnest woman suffragist, and says: "I believe sincerely in the principle of woman's suffrage, and my only regret is that my constantly growing business interests prevent me from giving to this cause all the time and work which I would like to give to it."

WOMEN STUDENTS OF POLITICS.

I learn from an item in the Boston Transcript of a recent date, that "The Political Class," an adjunct of the National Woman Suffrage Association of Massachusetts, is flourishing in its fourth season of study in that city. I have also a list of similar classes, organized by women for the study of politics, in New York City, Rochester, N. Y., Lily Dale, N. Y.; Champaign, Ill., and Glasgow, Ky. I should be glad to learn the particulars of any similar clubs in other places. We need at this point in the woman's movement to keep such data for future history when the success of that movement is assured.

I do not know whether the Boston "Political Class" was the first class organized for the express study of politics by women or not. I have before me a postal card written by the President of the National Woman Suffrage Association of Massachusetts, dated October 8th, 1885, which reads thus: "Dear Mrs. Underwood, I have called a standing committee meeting for the 15th, at ——. One matter to consider is your suggestion of the political class. Cannot you come and present it? Yours, H. R. S." The way the class came to be suggested was this: I was in receipt of a little pamphlet published by a Chicago house entitled "The Study of Politics." It contained clear, helpful hints for beginners in the study, with a list of preparatory books. I had often deplored in myself the lack of knowledge of political methods and terms, the "techniques" and machinery. During every political campaign I read about "caucuses" work, about "primaries," "delegates" to this, that and the other preliminary conventions, "civil service reform," and I had only a vague idea about any of the necessary forms and work attendant upon the election of political officials. I wanted to understand these matters very much. I hoped to live long enough to vote, and I wished to do so in full knowledge of what I was about. It struck me that the "study of politics" was just what we woman suffragists ought to engage in pending our enfranchisement. It would give us, also, an advantage over the majority of the male voters, comparatively few of whom have "studied" politics at all. At the next meeting of the National W. S. A. of Mass., the subject was broached. A few were a little doubtful about getting women interested in the study, but after discussion at the committee meeting referred to, it was voted upon by the members of the Association affirmatively, and a plan of work proposed which has since been carried out and improved upon. By reason of change of residence I was privileged to attend this class only during its first season, when the United States Constitution, and afterward the Civil Service Law were studied, but I found myself considerably benefited by that one season. The first fifteen minutes of each meeting of the class were devoted to the study of parliamentary rules, and during the sessions the practical application of such of the rules as had been studied was required of the members of the class. While studying the United States Constitution, each question not thoroughly

understood by the class, was given to some member deemed most competent to understand the subject, to look up and write out as fully as possible, to be read at the next meeting before the regular lesson began. Among such questions growing out of the study of the constitution were the following, which I give as showing the scope of that study:

1. "What is the Executive power in the States, in whom or what embodied?"
2. "What is meant by a Writ of Habeas Corpus?"
3. Explain "Letters of Marque and Reprieve."
4. "What bars were placed on early emigration?"
5. "When and how may Presidents of the United States be impeached? Give instances."
6. "What is an Electoral Vote, and Electoral Commission. How are Electors elected?"
7. "What is Privateering?"
8. "How are Presidents and Vice-Presidents elected?"
9. "Who succeeds in case of both President and Vice-President's death?"
10. "What is meant by 'Prize Money,' and to whom is it due?" etc.

I understand that the interest in the Boston class keeps up unabated in this its fourth season. Women not members of the N. W. S. A. are allowed to join the class at the nominal admittance fee of ten cents at each meeting, and many women gladly avail themselves of the opportunity. New features are added each year to make the study broader and more interesting, such as debates, regularly conducted, on such issues as "protection and free trade," "the admission of Utah," "the Blair education bill," "prohibition," etc. Other classes have been organized, it is said, on the plan of the Boston Political Class, in adjoining towns and suburbs, but of these I have no definite information.

May this interest in the study of politics spread every where among women, until every woman grows to understand that it is her duty to insist upon her right to participate in the making of the laws she is bound to obey. But it will be a unique state of affairs when the only part of the adult population debarred from participation in law making, shall be those best informed in the rules of government, as well as the most law-abiding persons of the community.

New Books Received.

The Hands of a Clock. A Novel. By William M. Runkel. New York: The American Pub. House and the American News Co. Price, 25 cents.

Shall We Teach Geology? By Prof. Alex. Winchell, A. M., LL.D., F. G. S. A. Chicago: S. C. Griggs & Co. Price, \$1.00.

A Woman of Honor. By H. C. Bunner. Ticknor's paper series. Boston: Ticknor & Co. Price, 50 cents.

A Short Course in Business Shorthand. By David Philip Lindsey. Chicago: D. Kimball; Boston: O. Appleton & Co. Price, \$1.25.

The Safe Side. A Theistic Refutation of the Dignity of Christ. By Richard M. Mitchell. Chicago: Published by the author. Price, \$1.50.

Christian Science and Vital Christianity. A Lecture by William Baldwin delivered at Germantown, Philadelphia. Price, 15 cents.

The Navajo Tanager. By R. W. Shufeldt. Sketches of the Scientific Dispensation of a New Religion. By Singleton W. Davis. San Diego, Cal.: S. W. Davis. Price, 20 cents.

Magazines for February Received Late.

The Unitarian Review. (Boston.) An interesting and varied table of contents has been prepared for February.

The Statesman. (Chicago.) Dr. Herrick Johnson opens this number with an attack on the Sunday newspaper. Dr. John Bascom furnishes another of his economic papers. Factory Legislation is discussed, and Alice Stone Blackwell asks the pertinent question Why Should Women Vote?

The Home-Maker. (New York.) Catherine Owen's series of articles on Cheap Living in Cities continues to interest the readers. A varied number of articles appear under the following heads: Home Literature; With the Housewife; Our Young People; Household Health; Fashions; and Window and Cottage Gardening.

The English Illustrated Magazine. (New York.) San't Ilario, by F. Marion Crawford is continued and increases in interest. The House of the Wolf is also interesting. Motted Houses with illustrations, Cognac, and Lord add to the variety of this issue.

Good-Housekeeping. (Springfield, Mass.) House-keeping in Foreign Land by Frederick Schwahe is a pleasant account of the Eskimo. This is followed by many articles, items and poems.

Also: The Phenological Journal. New York. The Sideral Messenger. Northfield, Minn. International Magazine of Christian Science, New York.

Independent Pulpit, Waco, Texas. Hermetist, Chicago. The Path, New York.

An Offensive Breath

is most distressing, not only to the person afflicted if he have any pride, but to those with whom he comes in contact. It is a delicate matter to speak of, but it has parted not only friends but lovers. Bad breath and catarrh are inseparable. Dr. Sage's Catarrh Remedy cures the worst cases as thousands can testify.

A Common Cold

is a curious thing. It is often the forerunner of Consumption and death. Unless attended to in the beginning it is apt to bring on some complication or other from which the patient may experience much suffering. Never allow a cough or a cold to go a day without attending to it. MAGEE'S EMULSION is beyond all doubt the best remedy for a cough or cold that was ever compounded. Its operation is mild and natural, and the thousands of coughs and colds that have yielded to this remedy give it a prestige which is not even approached by all the so-called cough remedies that have been in the market for a life time. No person who tries the Emulsion for a common cough or cold will ever use another bottle of those sickening cough balsams, or cough killers.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by his motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 143 Power's Block, Rochester, N. Y.

Almost miraculous are some of the cures accomplished by the use of Ayer's Sarsaparilla. In the case of E. L. King, Richmond, Va., who suffered for 47 years with an aggravated form of scrofula, Ayer's Sarsaparilla effected astonishing results.

Success results from merit. Hall's Vegetable Sicilian Hair Renewer is placed before the public solely on its merits. Its success is indisputable.

Peter Henderson & Co.'s Manual of Everything for the Garden is out for 1889 and contains a list of seeds, plants, shrubs, etc., that cannot be excelled. It will be sent by Peter Henderson & Co., New York, on receipt of 25 cents.

Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated. It is full of suggestions and hints for those who feel depressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to present a record of facts bearing on one form only of psychical phenomena. Price, paper cover, 50 cents. Home circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for missionary purposes.

Four Essays Concerning Spiritualism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time. Price, 30 cents.

The Wondrous Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum. Also a case of Double Consciousness. These cases are wonderful psychic and physio-psychological studies and have attracted world-wide attention by their authenticity and startling phenomena. Price, 15 cents.

The following works are by Giles B. Stebbins: After Dogmatic Theology, What? Materialism or Spiritual Philosophy and Natural Religion. The aim of this work is to state materialism fairly, and to hold it as inconsistent. A wide range of ancient and modern proof of the higher aspects of the God idea in history is given. Cloth, 150 pages; only 60 cents, postpaid.

The American Protectionist's Manual. The Interior-Ocean says: "It collects the largest, most valuable and readable fund of information ever put in so small a compass on economic subjects, and is more instructive than any work of like size issued in England, France or America. It is clear and plain." Price, cloth, 75 cents; paper cover, 25 cents, post paid.

Progress from Poverty. This is a review and criticism of Henry George's Progress and Poverty and Protection and Free Trade. Price, cloth, 50 cents, paper 25 cents.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that our existence is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Among other distinguished endorsements, John Burroughs writes: "I wish it were in the hands of every intelligent reader in America."

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Two new books, of the Philanthropist Series, No. 18, High Levels of Purity, by Mrs. Anna Rice Powell; and No. 19, Law and Immortality, by Rev. Dr. A. H. Lewis, have been published by The Philanthropist, P. O. Box 2554, New York.

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CHICAGO, ILL., Saturday, March 2, 1899.

Contradictory Spirit Communications.

The contradictions which every investigator meets with in the communications purporting to come from spirits, and which too frequently appear in articles and books on that subject, have been the fruitful source of cavil and skepticism. If the doctrines taught by the spirits themselves are accepted, that the future life is a continuity of this, without change in personality or mental capacity, the discordance in the communications received will, instead of reflecting doubt, be evidence of their reality. There is a lingering superstition, even in the minds of the best informed, that inspiration from a spiritual source must be infallible. However strongly the profession is made that spirit communications are not subject to the physical imperfections of earth-communications, they have not gained a vast knowledge they did not possess while here, when they communicate their imperfections are forgotten, the difficulties of correctly impressing their thoughts overlooked, and their communications received in an entirely different manner from what they would be if derived from any other source.

The Bible has been relied on as authority until such reliance has become hereditary, and when it ceases to be taken as an infallible guide, the mind turns to some other support. It is hard to stand alone, and have no staff on which to rely, no final court of appeal when vexed questions arise. The feelings of the great majority are forcibly expressed by a correspondent as follows:

"I like the philosophy of Spiritualism; it is reasonable, and just suits me; but when I find plain, palpable contradictions between the claims of good standing, I am discouraged and disgusted. Take, for instance, this one, and right point out many more: Dr. Eugene Howell in his 'Spirit-World' says: 'Spirits eat and drink.' True, he holds out the idea that 'bound spirits live by absorption.' They exist mostly on the emanations from earth-objects' etc. Dr. Wells, by telegraph says: 'For heaven's sake why should we eat?' Now, if you can show me the harmony between these statements I will consider myself under life-time obligations. 'For heaven's sake' should not spirits know whether or not they eat? A friend of mine who formerly took a deep interest in the subject of Spiritualism told me that just such instances as the above had made him a materialist."

In the early days of Spiritualism, such discrepancies were seized by opposers and effectively wielded in combating its claims. Judge Edmonds gave implicit confidence to all the communications he received, and his published narrative of a dairy in the spirit-land, with a description of the utensils employed, even to the tin pans placed in the sun to dry, was the source of endless ridicule and of chagrin to those who wished to see the cause honored and respected. There is another apparently irreconcilable contradiction between the messages teaching that the spirit has its origin with the body, and the Kardec school, which claims pre-existence and re-incarnation. The last may be accounted for by supposing re-incarnation a dream indulged in by spirits, as philosophers speculate here, or what is probably nearer the truth, that it is a remnant of the lingering belief of an earlier age. The history of Kardec's efforts is quite sufficient to cast doubt over his system. Before judgment was passed on the "disgrace" manifested by the communications and the spirit authors should be noted. The simple fact of having no weight, as

some spirits may know less than mortals; nor does the character of those who receive and publish such communications give them authority. Even when the communicating spirit is reliable, and the conditions of communication the best, implicit reliance as on an infallible oracle must not be given.

After eliminating all these disturbing elements, there is one dominant over all which applies to every communication descriptive of the after life; it has been felt by the seers of all past ages, and as each has striven to overcome the difficulties in his own way, there has been divergence as wide as the personalities of the narrators. St. Paul said of what he saw, that it was unlawful for him to utter, and the Revelator, filled to overflowing with the sights he saw in visions, attempted by allegories and symbols to make them intelligible, and only succeeded in bewildering those who attempt to understand him.

Words represent or convey ideas for which they stand. They can convey no meaning except that which experience has given them. When a stream of water, with shady banks and rocky bed, is described, we at once have the image brought to our minds by the words. If we had lived in the North, and never seen a tropical stream, the cold grey rocks and stunted shrubs with leaden sky would form that image. If we dwelt in the tropics, the luxuriance of vegetation, the dark, sluggish waters, the opal sky, would make up the picture. The same words would thus awaken widely differing conceptions. If we had always dwelt in the North we could not form any conception of the tropic stream from this description.

If a butterfly endowed with the gift of speech returned to a group of its parent caterpillars, feeding on the coarse herbage, and attempted to tell them of its new found flowery pastures, where all the day long it was blown by zephyrs from flower to flower, slipping nectar from fragrant chalice, how little could its hearers comprehend, and how completely would they misunderstand. The butterfly's world to them is unknown, and the few words at their command apply only to the rank leaves and their sensations of hunger. They have no words for things they never saw and sensations they never experienced. In a more absolute and complete sense, this is true of a spirit when it attempts to describe its life and the Spirit-world. Mortal eye hath not seen its beauties. There is not one single word in any language applicable to its conditions. True a correspondence most perfect exists between the mortal and spiritual world, and yet they are as unlike as two essentially different states can be.

When, therefore, spirits attempt to describe a sphere which environs them, they must employ words in a new sense, and yet their language is sure to be taken literally, and hence conveys the wildest misconception. Their descriptions are and must be in terms understandable by mortals; sometimes direct, at others allegorical. The mortal life is regarded by them as a part of the Spirit-world, being the first stage of existence, and those visions, trances, and communications which take the grossness of material forms do not rise above it. Judge Edmonds, taking for granted that everything seen by spiritual sight must be spiritual, did not recognize that he was amidst earthly scenes. A spirit might say that he did not eat or drink; another that he did, and both be truthful, for while it is not supposable that gross appetites have to be appeased, it must be conceded that the spiritual being derives sustenance in some manner, perhaps not comprehensible to us.

We do not feel that we have in this brief article covered the entire ground, or made as transparent as is possible the conditions and laws that present themselves in this investigation; but hope that we have thrown enough light upon it to make the doubting pause, and not discard the whole because they do not understand a part. They should know that they are on the borders of an unknown realm, which until within the last few years has been given exclusively to dogmas and conjectures; a realm which has yet to be explored, and of which all is yet to be learned.

Many Similar Requests.

In one form and another and from all stations in life, letters like the following are constantly coming in. We put this man on the list, and take our chances on being helped to supply him and hundreds of others. There is no fund to meet such cases. There should be. We receive a few dribbets each year for the purpose, all amounting to not over fifty dollars. It costs us hundreds of dollars, but we cannot withstand such appeals:

"Can I bother you with a wail? Occasionally I get hold of a copy of your paper. I am especially pleased with your editorials. I should like to become a subscriber, because your work has much in common and is upon converging lines. I am ministering to a little flock of Unitarians, and my salary small, and family expenses large. Please don't mention my name publicly in your paper, but be guided by the spirit. Cordially yours"

Annie Stidham of Baltimore, M. D., scarcely sixteen, has developed into a wonderful Spiritualist and medium. Three years ago she began to go into trances, which have continued at intervals ever since. The most remarkable thing about the trances is that in each she assumes the features of her grandmother, who died ten years ago. Just as soon as she enters a trance her rosy cheeks are replaced by a pinched and haggard appearance and her voice changed to that of an old woman. While in that condition she converses freely with those about her.

Inductive Proof.

to the Editor of the Religio-Philosophical Journal:

Some people claim that you can not prove by induction that spirits out of the "earth" manifest their presence to mortals. It is affirmed by scientific men that your proof is purely syllogistic, or deductive. It is asserted that it can be proven by induction that a property, article or substance, called spirit, exists; but to prove that the property called spirit can manifest its presence through the material, would be proof in a general way, not in a particular way. Induction is from one to two; and deduction is from two to one. T. KUHN.

The uniformity of the order of nature is the logical ground of the possibility of the method of induction, which enables us to arrive at the closest approximations to exact truth by generalizations from experience. The law of causation being continually fortified by the absorption of its apparent violations, through the aid of fresh inductions, the reliance of the human mind upon the strength of its own processes, as well as its increased power in their application, finds an ever-increasing justification from its fresh conquests in the domain of nature.

The application of the reason to the problem of the universal life is the highest that can possibly occupy it; and though we have the authority of a great scholar for regarding an attempt as hopeless in which the sought-for object is itself the very instrument of research, yet still the attempt is made again and again and with ever increasing hope of success. It is an undeniable induction from experience that man is gradually drawing nearer and nearer to the knowledge of his higher nature, no matter by what name the processes are designated through which the correct inference is arrived at.

To assume that an impassable gulf exists between the Infinite Spirit and its finite manifestations in the flesh, is at once to put an end to the hope of reasoning out, by the aid of experiment and observation, a satisfactory solution to the familiar mysteries which press upon us from all sides and with greater weight than ever in these latter days.

An entirely new method has been inaugurated of late years in the study of the spiritual side of nature; that is to say, one in which man in a state of disturbance or perturbation puts himself as an instrument of observation and research into the hands of the student, through the aid of which he is enabled to transcend the impossible, by putting upon it a legitimate interpretation, which each one can in his own case feel to be the correct one and, judging from his own case, infer to be true universally. If Spiritualism did not exist it would not be legitimate to infer that the proof of the existence of spirit, however arrived at, was ground for the inference that man preserved his individuality after death, and could on occasion manifest himself in the flesh. The history of philosophy and the various religions is proof positive of the truth of this statement.

One well determined case establishes the order of nature, and if it be once known that a single man has returned from beyond the grave, the inference is irresistible that every other man can return, all the circumstances being similar. It is on the assumption thus openly or tacitly made that the application of the process of induction is possible in any instance whatever, not to confine the remark to Spiritualism in particular. But it is from the utter impossibility, in the present state of our knowledge of the meaning of spiritual existence out of the flesh, of recognizing the similarity of all the circumstances that we are not justified in saying that any individual, to whom the test of verification has not been applied, either did or could return from the dead. Each case must be studied on its own merits and judged accordingly; by the application of the canons of induction it must stand or fall. This is no question of logical terminology; it is one for the hard common sense of practical men, who are always logical even if they never heard of a syllogism in their lives.

Man infers the existence of conscious guiding principle in his neighbor, though he can never attain in terms of feeling to his neighbor's self-hood. His inference is grounded on the principle of causation, which obliges him to establish the proposition: As my body is to its willing conscious principle, so is my neighbor's body to a fourth proportional, which can be nothing else than another willing conscious principle in him. Similar antecedents require similar consequents; the individual case is at once generalized and the law of cause and effect is seen to be the essential ground of the induction. In dealing with our fellow men we have practically all the circumstances of each case presented to our view and we are consequently justified in framing general propositions. But where we have not all the vital circumstances of the case at command, analogy replaces induction; a mental operation which supplies us with probable truth, replaces one that supplies us provisionally with certain truth. Thus in the inference that an overruling providence directs the world we have for the title of Bishop Butler's immortal work, "The Analogy of Religion natural and revealed to the constitution and course of nature," and not "The Induction of the existence of spirit in nature from the data of human observation." Butler was too exact a logician to fall into any such error; he knew the full strength of his position and he did not hazard his advantage by offering violence to the exact principles of reasoning.

Induction is a process of inference, proceeding from the known to the unknown, by which it is concluded that what we know to be true in a particular case or cases will be true in all cases which resemble the former in certain assignable respects. Thus induction may be defined as the operation of discovering and proving general propo-

sitions. But the process of indirectly ascertaining individual facts is as truly inductive as that by which we establish general truths. It is not a different kind of induction; it is a form of the very same process; since on the one hand, generals are but collections of particulars, definite in quality but indefinite in number; and on the other hand, whenever the evidence which we derive from observation of known cases justifies us in drawing an inference respecting even one unknown case, we should on the same evidence be justified in drawing a similar inference with respect to a whole class of cases. If the identity of the logical processes which prove particular facts and those which establish general scientific truths required confirmation, it would be sufficient to consider that in many branches of science single facts have to be proved, as well as principles, but which are proved in the same manner as the other truths of the science. But in order to discover the cause of any phenomenon by the deductive method, the process must consist of three parts: induction, ratiocination, and verification. Induction to ascertain the laws of the causes; ratiocination, to compute from those laws, how the causes will operate in the particular combination known to exist in the case in hand; verification by comparing this calculated effect with the actual phenomenon. The above are more or less exactly the words of J. S. Mill and in the sense employed by him the terms induction and deduction are here used.

The legitimacy of the attempt to deduce the existence of the individualized spirit of man after death, and his possible manifestations under earthly conditions, depends merely upon the correctness of the formal logical process. Either an hypothesis or an induction must form the groundwork of the operation. If, from analogy, or an extension of the meaning of the term induction, it be inferred that spirit exists in nature, independent of death, and such an inference be employed in the general argument to support the idea of man's survival, subsequent to the fact of death, great danger exists of the untrained reasoner being guilty of what logicians call the fallacy of ambiguous middle, where the common term is used in different senses. Thus if it be deductively argued as follows: It is established by induction that spirit is independent of death; but man is a spirit; therefore he is independent of death and under appropriate conditions can manifest his presence to mortals, as spirit does through material agencies; it is clear that the word spirit is used with a different significance in the major and minor premises, for spirit is a personal being in the case of man, though not necessarily so in the case of the Supreme or Unknowable; even if the existence of a personal God would include within it the notion of the immortality of his creatures, except it is understood that the idea of the personality of God necessarily depends upon that of all his creatures.

It can be truly said that the proof or the logical conviction of the existence of the Spirit, and further, of that of the Personal God of Nature, gives immense strength to the interpretation of man's supermundane relations, once the inductions are arrived at which the study of the higher anthropology, after the methods of the natural sciences, affords. But this higher region of speculative thought must not be confounded with that preliminary survey of the nature and capacity of man which deals with matters of visible and tangible fact, and which oblige the investigator to infer, for want of any more exhaustive hypothesis, that man is a spiritual being, independent of the change called death and capable of manifesting his presence under appropriate conditions. Having from induction obtained such a conception of the nature of man, and having through faith, intuition, analogy or even induction, arrived at the conviction of the subjectivity of God or the Spirit, the amalgamation of these thoughts into the highest attainable by the human mind will soon be accomplished and the religious idea which has lead the creature of clay ever upwards through the ages will accomplish its purpose in the practical realization of the results of the deductive process of reasoning. The eternal syllogism will then read:—I and my Father are one; but each may equally predicate this premise of himself; therefore, in loving our neighbors as ourselves, we are engaged in the worship of our God. The sphere of duty will have become larger, than that of life, and the future will take care of itself.

A Typical Case.

That newspapers devoted to the exposition of modern Spiritualism have a vastly greater number of readers in proportion to their subscription lists than any other class of papers, is well known to all in position to obtain information on the subject. This is pre-eminently true of the JOURNAL, and from two widely opposite causes; (1) the paper being independent and free from sectarian bias, as well as fully committed to the scientific study of psychics and the higher philosophical and ethical branches of Spiritualism, may be placed in the hands of non-spiritualists with the certainty of commanding respectful attention, and for this reason many of its regular subscribers are constantly sending their copies to friends; (2) there is a considerable body of fanatics and frauds who hate the paper, for obvious reasons, and will never buy a copy or subscribe for it, and yet are never easy after the day of publication until they have begged, borrowed, or stolen one.

There is a third cause which applies to all

Spiritualist papers in common with

JOURNAL, to wit: The Spiritualist Movement, being without organization has no *esprit du corps*, its immense numbers of followers have, individually, no conception that any duty devolves upon them in the matter of strengthening the hands of those engaged in presenting the cause to the public and in building up a science and philosophy calculated when fully evolved to carry the world to higher planes of knowledge and conduct. So long as "by hook or crook," fair means or foul, the publishers and editors succeed in keeping their heads above water, it is a matter of so little concern to the average individual who calls himself a Spiritualist or a seeker of psychical knowledge, as to how it is done, that he usually gives the matter no thought, and if he does he expends his energy in words rather than in substantial help in the way of soliciting new subscribers or assisting the publisher to furnish those too poor to pay full price—or, any price at all in many of cases.

"Other worldliness" is carried to such lengths by many very good and well meaning people that it vitiates their sense of justice and renders them oblivious to the duties and obligations of this life. Here is a specimen of the method which many follow to "help the cause" and which in the end tends to weaken, if not pauperize, publishers. A correspondent, whom we feel sure is an excellent and amiable woman, in a postscript to a letter writes as follows:

"Mr. Editor, God speed you in your good work! My sister Mrs. — of Iowa sends the paper to her son in Wisconsin; he sends it to me and I send it to my brother—we are all old pioneers in Spiritualism."

To which the editor, throwing aside his editorial pencil and taking up the publisher's pen, thus publicly replies: "God deliver me from publishing a paper for 'old pioneers in Spiritualism,' if a majority of them are like this good woman and her penurious relatives; would that these four and no more were the only remaining representatives of the 'old pioneers' in that case."

For many years the JOURNAL was sent free to a blind medium; when she passed to spirit-life the paper was continued to a relative, in response to his plea of poverty. After it had been thus going for some years the publisher learned that this deadhead had regularly sent the paper to a man in the State of New York who was worth not less than a quarter of a million dollars. This wealthy "Spiritualist" sent the recipient of our favor fifty-two cents a year to pay postage on the second-hand paper, and thus made a clean saving of one dollar and ninety-eight cents per annum. As he circulated the copy among rich relatives living near by, it is not unlikely he recouped himself for the postage tax. In another case where for reasons of expediency the JOURNAL was sent free, the good wife, after reading, sent it regularly in a sealed envelope to another woman in the same city, worth not less than \$50,000, who read and re-mailed it to a wealthy friend in an eastern State. These are not rare instances. We know of towns where a copy of the JOURNAL is subscribed for by one person and then regularly circulated among a dozen Spiritualist families, all able to take the paper. We are not complaining; but only giving history. The rationale of this state of affairs we do not care to attempt to elucidate just now.

A dispatch from Tuscola, Ill., to the Chicago Herald says: "The people of this city have been excited over ghosts for two weeks past. The place of appearance of his ghostship is in and about a vacant house on East State street, in one of the most fashionable residence portions of town, where once resided Edward L. Smith, a lawyer. Domestic difficulties caused him to cut his throat with a razor one night, and it is said by the parties who live in the neighborhood that the apparition resembles him in every particular as it moves about the yard clad in a robe of white or as the face appears at the windows of the house. Although the house is vacant it frequently appears lighted up, and shadows can be seen on the walls, but when a citizen with more bravery than the rest undertakes to investigate these mysterious movements the lights suddenly disappear and the shadows vanish. This has been the case frequently of late, and the result is that the women and all superstitious people avoid passing on that side of the street late at night. The phantom lawyer usually makes his appearance in the yard between 11 and 12 o'clock at night, and among those who claim to have witnessed the apparition are such reputable citizens as Brown Ervin, L. G. Macpherson, City Marshal Jewell, James L. Dawson, Oscar Sloan, J. M. Newman, Clint Ashwill and several ladies. The latter have been frightened on several occasions. Families who have lived in the house claim to have heard strange noises nightly and protested that they could not keep a door shut about the place unless it was locked. When not locked after night the door would fly open as soon as the lights were out, and even when locked the latch would invariably rattle as though some one was trying to get in."

The old Fluvanna House, Jamestown, N. Y., the commodious and handsome country seat of C. W. Scofield, Esq., was the scene on Friday evening, February 15th, of a most enjoyable surprise party, inaugurated by the good people of that flourishing lakeside vicinity, who were very generally represented for many miles around. The host and hostess received with grace and cordiality and extended welcome and generous hospitality to all.

Our regular readers will recall a reference made some weeks ago to the withdrawal of the Protestant Episcopal Church of Rev. James S. Bush. In *Soul's Monthly* for February, Dr. R. Heber Newton devotes his leading editorial to the matter; and as it not only exhibits the lofty and beautiful spirit of our friend, but also defines his own reasons for adhering to the church in which he was born, we take pleasure in reproducing it nearly in full:

Our dear friend and fellow worker in All Souls' is gone by, the Reverend James S. Bush, is left our Church. His reasons for so doing, are stated in a letter to Bishop Potter, as being chiefly his inability to identify the Divine Word with Jesus, and his discouragement over the general tendency of our Church. This letter is thoroughly characteristic of the man. It breathes the reverent loyalty to truth, the honesty of conviction, which all who know him expect ever to find in him. Seeing as he does, there is no course for him save that which he has so frankly taken. We regret, keenly, the necessity laid upon him of surrendering the ties of his fellowship, however, is not to be limited by the fences of ecclesiasticism. Over all such barriers, spirit recognizes spirit and hand clasps hand.

There are times when one grows weary of the thankless task of struggling to preserve the charter of freedom and sweet reasonableness which our church has received from its founders. But, for one, I dare not abandon this struggle. Where I found myself in the Providence of God, the home of my venerated father, the home in which I feel a rightful heritage, in which I know I am loyal to the old faith, ("the letter killeth—the spirit maketh alive")—there I must work, to make that, as far as in me lieth, a veritable House of God, large in 'the liberty wherewith Christ has made us free.' It seems to me, also, that there are not a few signs of hopefulness. Hosts of our clergy are more liberal in mind than their words would indicate, more liberal really than they themselves know. They are confused and perplexed, they are reverent of ancient forms (rightly so), and hence their reticence of speech, their suspicion of whatever seems iconoclastic.

The genius of our Church is so utterly large and free, that we may not limit her comprehension by the prejudices and blind opinions of any party or parties within her fold. "They builded wiser than they knew"—when our fathers fashioned the Church in which we, their children, find ourselves. Ours is a Church which, without a vote, without a change of a letter, may be as free, as elastic, as large as we can crave or as we should need.

The Nicene Creed, historically interpreted, vindicates the course of those of us who are where we are, and makes it needless for us to follow the example of our friend, Mr. Bush. But what a pity that a Creed should so tyrannize over the Christian consciousness, that it becomes necessary for men who are one in spirit to part because of the letter of that Creed! How long will it be before the Church will distinguish between its faith and its philosophy of that faith?

March Versus Ann O'Delia.

The following from the N. Y. *World* of Feb. 24, ought to set at rest the gossip about a marriage between the notorious woman known as Madame Dis De Barr and Mr. Luther R. Marsh; it is part of a conversation between Mr. Marsh and W. F. Howe, lawyer:

"I want to set this matter at rest permanently," said he, "and I want to state my views so emphatically that I shall never hear the subject mentioned again. I cannot imagine how the report originated that 'was married. I have not been in Boston a three years and for the last five weeks I have been living in seclusion.'"

"Perhaps the woman herself originated the statement," suggested Lawyer Howe. "You know her reputation for veracity is not of the best."

"Yes," admitted Mr. Marsh, with sorrow. "I know that the woman is a liar and that she has lied many times. I also know that some of her lies have been exploited in court and are therefore known to the whole world."

"Why, then, do you believe in her?" asked Lawyer Howe.

"On the same principle that I believe that an electric wire will carry a current through a dunghill. As bad as she is, I believe her communications emanate from the other world. Now, I have come around to your office this morning to have you tell the newspapers that I am consecrated to my departed wife. I was married to her and never could be to any other being. It was a cruel thing ever to suggest that I would ever make an alliance with this woman. There is no fear of that. I still believe in her as a medium. Beyond that I have had nothing to do with her nor will I have. All my friends may rest assured that I am in no danger of being entrapped."

Trouble never ceases in the various churches. Even in Racine, Wis., the German Evangelical St. Paul's Church congregation has split. Dissension arose between the members with reference to the manner of conducting the communion. The older members insisted on using leavened bread, while the younger members insisted equally as strongly on using the unleavened bread. The pastor sided with the younger faction and told the older ones if they wanted leavened bread they had best go home and eat it. This resulted in the trouble and the split occurred. The younger members left and about a dozen of the older families remained. Those who remained have the church property and the other faction has the minister. The latter have organized and adopted the name of "The Church of Peace." They have purchased a lot and are at work endeavoring to raise money to erect a church edifice.

An exchange states that the Woman Suffrage party's state committee profess to have advised from their British co-workers that about 2,000,000 women were registered and voted at the late election in England, Scotland and Wales for members of the new city councils. The Countess of Aberdeen is at the head of a large organization of wealthy, and influential ladies who have united to force the right of their sex to sit as members of the councils and to resist any attempt to deprive Lady Sandhurst, Miss Cob-

en, and others, who have been elected to the councils of their places therein, on any legal pretext. The report that Lady Sandhurst will be made a member of the London board of aldermen seems to have good foundation.

GENERAL ITEMS.

The annual convention of the American Section, Theosophical Society has been called to meet at the Palmer House in this city, beginning April 21st.

In Stockholm they have not yet finished honoring Jenny Lind. A new street has just been called after her, and a sculptor has recently finished a statue representing her in the costume of Norma.

J. J. Morse commences an engagement for the Sundays of March, in Cleveland, O., on Sunday next. This will be his last engagement in the West prior to his departure to England in September next.

Mr. Frank Algerton, who was developed in this city, made a flying visit among his old friends last week. His home is now in Boston, and he reports a full list of lecture engagements through New England.

Mrs. Robert Allen writes that Miss Gaule, of Baltimore, has given excellent satisfaction in giving tests before the Washington, D. C., Spiritual Society, which meets at Grand Army Hall, and is in a very flourishing condition.

The Cincinnati News Company, Cincinnati, Ohio, has removed to its large and commodious building, number 29 and 31 George street, where it will be pleased to see its friends and customers. This company is supplied each week with the RELIGIO-PHILOSOPHICAL JOURNAL.

Mme. Mutsu, wife of the Japanese Minister at Washington, has made 1,200 social calls since the season began. Last spring she could not speak a word of English. Now she is a good conversationalist in our tongue, and can retail the gossip of the diplomatic circle with the best of them.

Dr. Hole, the English Dean of Rochester, protests against the addition of these commandments to the Decalogue, "Thou shalt not play cards," "Thou shalt not drink a glass of wine," and "Thou shalt not dance." The Dean also advocates the opening of museums and galleries on Sunday.

Lord Northbrook, ex-viceroy of India, made an address at the missionary conference in London, in which he said that "the native of India whether he be a Mohammedan or a Hindu is a religious being, and he respects a religious man who openly professes his religion on every proper occasion."

Mrs. Margaret Kemp died a few days ago in New York, aged 96 years. An hour before dissolution there was no sign of the end. In conversation with the family physician she said: "I have lived long enough. I am tired and feel the need of sleep. Good-by, doctor." One hour later the venerable lady had passed away.

B. F. Underwood returned to his home in Chicago last week after a three months' very successful lecture tour through Washington Territory, Oregon, California, Utah and Colorado. He reports increased interest in liberalism between the Missouri and the Pacific and a demand for really first-class lecturers.

Miss Jennie Flood, daughter of Bonanza Flood, who died the other day at Heidelberg, is the heir to all his immense wealth, and is one of the richest women in the world. Miss Flood is about 25 years old and is said to be a modest, sensible girl, not at all affected by her wealth, which already amounted to several millions before her father's death.

We observe that Mrs. Underwood has lately assumed charge of the "woman's department" in the RELIGIO-PHILOSOPHICAL JOURNAL. The strength and modern tendency of Mrs. Underwood's thought are revealed at once, even in the titles of the topics she is treating: "Woman Suffrage and Political Parties," "The Study of Political Economy by Women," etc. The JOURNAL is fortunate.

"A Study of Man, and the way to Health" is the title of a book by Dr. J. D. Buck, just from the press of Robert Clarke & Co., of Cincinnati. It is finely gotten up, bound in half Russia, and sold at \$2.50 per copy. It will be of interest to students of psychics, and divinity, as well as to physicians and all intelligent inquiring people. A full review of the work will appear in a later issue. We shall be pleased to fill orders for the work.

Light, a monthly magazine devoted to rational spiritual science and its practical application, is a new magazine that has made its appearance in New York. It is published by the Equity Co., No. 9 West 14th St., at \$1.00 per year. Mr. and Mrs. Baldwin seem to be the editors and leading contributors. Mr. Nathan Morris, formerly of Chicago and a magnetic healer, is secretary of the company.

Mrs. Sara A. Underwood, who used to assist her husband in the management of the *Index*, and who, along with Mr. Underwood was crowded out of the editorial chair of *The Open Court*, has joined the staff of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, as editor of the woman's department. She will prove a valuable acquisition to that excellent newspaper.—*Spinings in Boston Herald.*

Mrs. Celia P. Woolley, author of "Love and Theology," and President of the Women's Club of this city, is correcting the proofs of a new story entitled "A Girl Graduate." The story deals with the social life and aspirations of a young girl, daughter of

a workingman, who has been educated beyond the sphere in which she was born. It will be brought out by Ticknor & Co., of Boston, probably in April.

In the city of Pittsburg, last month, a few minutes after the fall of the Willey Building, a stranger who was gazing at the wrecked structures from the opposite side of Wood street entered into a conversation with a *Dispatch* reporter. He looked a good deal agitated and said: "For about five years on every week-day I have passed along that side of Wood street at about the hour this terrible disaster occurred. To day I was on my way to Fifth avenue, and had reached the Chamber of Commerce building when a sudden impulse came upon me to take the other side of the street. I crossed over, and before I reached the sidewalk the crash came. Had I kept along as I was going I would have been in front of the Willey Building just in time to be crushed by bricks and falling timber. I can no more account for the action which probably saved my life than you can; I simply felt that I must do it, and I do not know that I felt even a premonition of danger."

THE "SQUARE" IN THE HAND.

A Startling Deliverance.

[Dr. Anna Kingsford in "LUCIFER."] I am unable to say where or when the events related in the following pages took place. Neither can I give any details concerning the personal circumstances of the narrator. All I know is that she was a young woman of French nationality, and that the "uncle" of whom she speaks—her senior by some thirty years—was more distinguished as a philosopher than as an enthusiast. Whether the conspiracy against the reigning authorities in which our heroine and her friends were implicated happened to be of any historical importance is also more than I can say. As my object in reproducing the narrative is merely to illustrate the curious operation through natural channels of laws which are usually regarded as "occult" and the activity of which on the material plane has given rise to the common notion of "miracle," I do not propose to trouble the reader or myself with any preamble of merely local interest. So, without more introduction, I leave the diary of the writer to recount the adventure set down therein by her own hand:

I was concerned in a very prominent way in a political struggle for liberty and the peoples' rights. My part in the struggle was, indeed, the leading one, but my uncle had been drawn into it at my instance and was implicated in a secondary manner only. The government sought our arrest, and for a time we evaded all attempts to take us, but at last we were surprised and driven under escort in a private carriage to a military station, where we were to be detained for examination. With us was arrested a man popularly known as "Fon," a poor weakling whom I much pitied. When we arrived at the station which was our destination, "Fon" gave some trouble to the officials. I think he fainted, but at all events his conveyance from the carriage to the caserne needed the combined efforts of our escort, and some commotion was caused by his appearance among the crowd assembled to see us. Clearly the crowd was sympathetic with us and hostile to the military. I particularly noticed one woman who pressed forward as "Fon" was being carried into the station, and who loudly called on all present to note his feeble condition and the barbarity of arresting a witless creature such as he.

At that moment my uncle laid his hand on my arm and whispered: "Now is our time; the guards are all occupied with 'Fon'; we are left alone for a minute, let us jump out of the carriage and run!" "As he said this he opened the carriage-door on the side opposite to the caserne and alighted in the street. I instantly followed, and the people favoring us, we pressed through them and fled at the top of our speed down the road. As we ran I espied a pathway winding up a hillside away from the town and cried: "Let us go up there; let us get away from the streets!" My uncle answered: "No, no; they would see us there immediately at that height; the path is too conspicuous. Our best safety is to lose ourselves in the town. We may throw them off our track by winding in and out of the streets." Just then a little child, playing in the road, got in our way and nearly threw us down as we ran. We had to pause a moment to recover ourselves. "That child may have cost us our lives," whispered my uncle breathlessly. A second afterward we reached the bottom of the street, which branched off right and left, hesitated a moment; then we both turned to the right. As we did so—in the twinkling of an eye—we found ourselves in the midst of a group of soldiers coming round the corner. I ran straight into the arms of one of them, who the same instant knew me and seized me by throat and waist with a grip of iron. This was a horrible moment! The iron grasp was sudden and solid as the grip of a vise; the man's arm held my waist like a bar of steel. "I arrest you!" he cried, and the soldiers immediately closed round us.

(Continued on Eighth Page.)

General News.

Ex Gov. Murray of Utah, now of San Diego, has declined a petition of a large number of leading citizens of Salt Lake to become a candidate for his former position.—Charles Vail of Madison, Ind., who has been an undertaker sixty years, has conducted more than 20,000 funerals. He is past 80, but thinks he is good for 2,000 or 3,000 funerals yet.—The King of the Netherlands is low, and his death is hourly expected. His throne is not considered worth creeling over.—John W. Hutchinson of Lynn, Mass., who sang "Tippecanoe and Tyler Too" in the campaign of 1840, is to be in Washington during the inauguration.—Col. John A. Cockerill of the New York *World*, W. J. Arkell of *Judge*, and J. A. Schleicher of the Albany *Journal* are said to have a scheme for the publication in London of an American satirical journal similar to *Judge*.—Lord Randolph Churchill, Lord Hartington, and young Herbert Gladstone have been among the recent regular attendants at the Monte Carlo gambling tables. Randy's American wife sternly disapproves of this sort of recreation, and has more than once quietly led

her husband away from the tables.—Harriet Beecher Stowe, in a letter to a Boston friend, reports herself as having all her bodily powers perfect, a quite healthy appetite, and as enjoying a quiet sleep every night. "In view of these items," she writes: "I am no subject for lamentation."

Offensive breath vanishes with the use of Dr. Sage's Catarrh Remedy.

A Specific for Throat Diseases. BROWN'S BRONCHIAL TROCHES have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. "They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—*Christian World*, London, England.

A Wonderful Achievement. From the Chaplain of Exeter College, and Houghton Sybil Frizeman, Oxford. To Prof. A. Lolette, 237 Fifth Avenue, New York.

Dear Sir:—In April, 1885, I suddenly received notice that my ordination examination would be held in a fortnight. I had only ten (10) days in which to prepare for the Exam. I should recommend a year's preparation in the case of any one so utterly unprepared as I was; but your System had so strengthened my natural memory that I was able to remember and give the gist of any book after reading it once. I therefore read Lightfoot, Proctor, Harold Browne, Mosheim, etc., etc., once and was successful in every one of the nine papers. The present Bishop of Edinburgh knows the facts. Faithfully yours, [Rev.] James Middleton Macdonald, [M. A.] This System is thoroughly taught by correspondence. Send for prospectus.

THE FINEST TRAIN IN THE WORLD!

Via Union and Central Pacific roads. Sixty-four hours from Council Bluffs or Omaha to San Francisco. A Pullman Vestibuled train; steam heat, electric light, bath rooms, barber shop, library and dining car—a palace hotel on wheels is THE GOLDEN GATE SPECIAL, every Wednesday.

There is more experience, time, and brain work represented in the preparation of Hood's Sarsaparilla than in any other medicine. It is this which makes Hood's Sarsaparilla peculiar in its curative power, and in the remarkable cures it effects. Give it a trial.

Dr. D. P. Kayner can be addressed until further notice in care of this office for medical consultations and lectures in the vicinity of Chicago.

Passed to Spirit-Life.

Passed to spirit life from Fredonia, Kansas, February 2nd, B. A. Blunt, after an illness of one week. He was a fervent and enthusiastic Spiritualist. He pervaded his whole nature and he rejoiced over the glories of the life to come. About two years ago he began, with his estimable wife to investigate Spiritualism, and both soon became converts, and have been in the ranks ever since. He was an ardent lover of the RELIGIO-PHILOSOPHICAL JOURNAL, and he would eagerly grasp for its jewels of life in each new number. He knew his time to part had come, and without a murmur turned towards the King of Terrors with a smile. He believed in the fatherhood of God and the brotherhood of man; the immortality of the soul and its eternal progression.

J. F. SWINN.

At Hicksville, Ohio, January 29, 1889, Daniel Wentworth, in his 62nd year, passed to a higher life. Mr. Wentworth was a pioneer in Ohio, and was an active Spiritualist and at all times ready and willing to lend a helping hand for the promotion and advancement of its truths. He took great interest in the yearly camp meeting which was held on his land for many years. Mr. A. B. French, of Clyde, Ohio, delivered the funeral address, before a large audience, composed of Mr. Wentworth's old friends and associates.

J. F. L.

SCROFULA.

Of all the ills that human flesh is heir to, Scrofula is most prevalent. Very few, indeed, are entirely free from some taint of Scrofula. Young People of delicate constitution are often afflicted by this disease, which manifests itself in various forms. The glands of the neck, groin, abdomen, etc., become enlarged, either persistently, or with slight impairment of health.

Swellings in the Neck

frequently become so engorged with scrofulous matter that abscesses are formed. Painful running sores may also appear on the arms, legs and feet; sometimes continuous and sometimes of an intermittent character. Occasionally the sores appear in the ears and nose, and on or about the eyes, causing deafness and blindness. Pimples, cancerous growths, swollen joints, etc., are other symptoms of the disease. It must be treated through the blood if a permanent cure is to be obtained.

What is more beautiful than a rich, soft complexion in man or woman? This can be obtained only by the eradication of all scrofulous taints from the blood by the presistent use of

Magee's Emulsion,

and health will follow. Be sure your Druggist sells you only that prepared by

J. A. MAGEE & CO., Lawrence, Mass.

TAR-OLD

A new method of compounding Tar. SURE CURE FOR PILES, SALT RHEUM and all Skin Diseases. Send 3c stamps for Free Sample with Book. Sold by all Druggists and by TAR-OLD CO., 75 Randolph St., Chicago. Price, 50c.

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In order to introduce our goods, we will until further notice, send absolutely free to one locality, one of our best Grand Double-Barreled Shot Guns, and the best Double-Barreled Shot Gun made. We are able to make this wonderful offer for the reason that our goods are of such merit that, when a person possesses them, in any locality, their name spreads, and many people purchase a large and profitable trade always results. We can supply free only one person in each locality. Those who write at once, will make sure of their reward, while those who delay will lose it. Grand Testimonial. No space to explain further here. Those who write at once will secure prompt delivery. State your express-office address. Address, H. RALPH & CO., Box 610, Portland, Maine.

THE BEST DOUBLE-BARRELED SHOT GUN.

person in each locality.

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SAVED MY PAPA'S LIFE.

PORT COLLINS, LARIMER CO., COL., Nov. 23, '88. "Gentlemen: I send my best wishes to the Athlaphora Co., in regard to the medicine you have sent my papa a life, and since then I have told many people of the good remedy."

MISS ESTHER BEESON.

The progressive spirit of the age demands specialists, and is a true indication of the progressiveness of the present day. The numerous specialists of the medical profession attest the modern demand. While there are many mediums such as Sarsaparilla and others which claim to purify the blood and relieve Rheumatism, they do r eradicate the disease, for it permeate whole tissues and muscles, as we fore, a medicine, which must manent good must be of a c would render it useless in mai eases. The great specialist i and Rheumatism, is ATH-LO-P is sold by all druggists at \$1.0

PROSPECTUS.

The Religio-Philosophical Publishing House.

Capital \$50,000.

Adequate capital is essential to the highest success of any undertaking. It is better that this capital be contributed by a considerable number rather than by one or a very few individuals, provided all are animated by a common purpose.

In these days of rapid improvements in machinery, means of communication, growth of liberalism, scientific research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the RELIGIO-PHILOSOPHICAL JOURNAL, which aims to keep abreast of the times, should be thoroughly equipped, and backed by capital sufficient to command every resource of success and to work every desirable avenue that promises to prove a feeder.

In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Ethics, of Religion posited or science, an independent, intelligent, honest and judicial fair press is indispensable; by all odds the most powerful far reaching and influential agent. Without a newspaper the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its aid he can reach into homes and wield a world-wide influence. What is true of the lecturer and writer, has equal force with all his various agencies for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its teachers, a more orderly, dignified, effective and business-like propaganda. A systematized course of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well-organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a noble work. With its newspaper, book, and branches for psychic experiment, mission bureau, etc., etc., it can satisfactorily and with prompt accomplishment it is impossible by such inadequate methods as are now prevalent, and as have hitherto marked the history of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secured from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, INC., with a CAPITAL STOCK OF FIFTY THOUSAND DOLLARS, in ONE THOUSAND SHARES OF FIFTY DOLLARS each. The Commissioners have been selected, and their subscriptions, Fifteen Thousand (15,000) Dollars have already been subscribed. Two of the subscribers are men prominent in Chicago business circles, and another is a wealthy farmer and stock raiser who desires to give or bequeath a large sum to benefit the world, and who may make this publishing house his trustee should it give evidence of being a desirable repository of his trust. In this connection it may be well to call attention to the desirability of having a stable, well managed and confidence-inspiring corporation to act as trustee for those who desire in the interest of Spiritualism to make donations during their life-time, or bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, use and convey any and all property, real estate, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift, or in trust, and use the same in accordance with the terms of the trust when imposed, or discretionary when the bequest or gift is unconditional.

The Commissioners have decided to publicly announce the enterprise and to solicit subscriptions from the JOURNAL'S readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a great number will subscribe for not less than ten shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

In the State of Illinois there is no liability on subscription to stock of a corporation; the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See *Temple vs. Lewis*, 112 Ill. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumed by subscribing, any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock, *Thirty-three thousand six hundred and fifty dollars*, ought to be promptly paid for, and the stock thus paid a fair dividend is highly probable; and subscribers to the shares will be guaranteed two per cent. annual dividends, payable in subscriptions to the RELIGIO-PHILOSOPHICAL JOURNAL. This will secure to each single shareholder, and to his heirs, a permanent and a copy of the JOURNAL without further cost, and to larger holders in proportion.

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy Chicago, notifying him of the amount they will take. There are, no doubt, friends so interested in the JOURNAL, and all that promises to advance the interest of Spiritualism, that they will be glad to assign to him, copy of the JOURNAL without further cost, and to larger holders in proportion.

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(Continued from First Page.)

which is to the sensitive what the wire is to the telegraphic instrument.

After relating further and very recent experiences, the gentleman was followed by others on the subject of mental science and spiritual prophecy, after which the society adjourned.

J. F. SNIPES.

COINCIDENCES.

[The series of coincidences being recorded in the RELIGIO-PHILOSOPHICAL JOURNAL will doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 468 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names of witnesses or corroborative testimony to be sent, not for publication but as evidence in case the report of any coincidence may be doubted. He will use his own judgment in selecting those he considers pertinent, and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one or more of them may address Mr. Woodhead—not forgetting in each and every case to enclose a stamp or reply—who will aid so far as possible to obtain the same.—EDITOR JOURNAL.]

-51-

Gen. W. T. Sherman in his Memoirs (Vol. I, page 185), relates the following presentation. It was in the summer of 1857. The George Law with about six hundred passengers and about \$1,600,000 of treasure, coming from Aspinwall founded off the coast of Georgia. About sixty of the passengers were providentially picked up by a Swedish bark and brought into Savannah.

I heard in New York the Swedish captain telling the story of the rescue, a few days afterward. He was a short, sailor-like looking man, with a strong Swedish accent. He said that he was sailing from Honduras for Sweden, running down the Gulf stream off Savannah. The weather had been heavy for some days, and about night-fall, as he paced his deck, he observed a man-of-war-hawk circle about his vessel, gradually lowering, until the bird was, as it were, aiming at him. He jerked out a belaying-pin, struck at the bird, missed it, when the hawk rose high in the air, and a second time began to descend, contract his circle, and make at him again. The second time he hit the bird, and felled it to the deck.

This strange fact made him uneasy, and he thought if betokened danger; he went to the binnacle, saw the course he was steering, and without any particular reason he ordered the steersmen to alter the course one point to the east.

After this it became quite dark, and he continued to promenade the deck and had settled into a drowsy state, when as in a dream he thought he heard voices all round his ship. Waking up he ran to the side of the ship, saw something struggling in the water, and heard clearly cries for help. Instantly heaving his ship to, and lowering all his boats, he managed to pick up sixty or seventy persons, and whatever fragments of the sunken steamer.

I do not change the course of his vessel, because of the mysterious conduct of the man-of-war-hawk, not a soul would probably have survived the night.

-52-

During the early part of the month of November, 1886, I was lodging on the third floor of the St. Charles Hotel, New Orleans. Shortly after midnight of the 11th, I was aroused by the cry of "fire," jumping out of bed, and looking into the hall, I inquired of the passing hotel watch, where the fire was. He replied, there was none at all. Within two hours, I was again awakened by the same cry, and calling the watch to inquire, he said I must have been dreaming, as there was neither fire, nor any alarm. The third time, just before day, I heard the cry repeated. Ashamed to inquire further, and thinking it was a subjective warning, and, unable to sleep, I dressed, and busied myself in arranging and placing in envelopes, some \$80,000.00 worth of vouchers, that were in my valise. I was to start that morning for Baton Rouge on important business, connected with these papers, yet so convinced was I that fire or danger awaited me, and as their presence was not indispensable on this trip, I resolved to leave them behind, and addressing the package to my agent, M. Clark, 48 Union St., I deposited them in the Hotel safe, dropping him a note, saying that, as I apprehended danger, and feared I might lose them, he would find them at the hotel, if accident happened to me.

Finishing my business at Baton Rouge, I at 11 o'clock of the evening of the 13th took the packet to return to New Orleans. The steamer was the Von Phul, an old boat literally covered with bales of cotton. Climbing over these, I was sworn to a room in the rear cabin. Scores of times had I traveled on such cotton boats, but never before thought of a life preserver; but the warning had admonished me. After much search I found half of one, made of cork with strings to fasten it around the body, and hung it up near my head. Two hours later I was aroused by the heat and smoke. Partially dressing myself, and fastening the piece of life preserver around my left arm, I made my way through and over cotton bales, followed by the flames, to the edge of the boat. Dropping into the river, with body submerged I hung to the wheelhouse until the boilers burst throwing me up with the wheelhouse. Coming down I alighted in the water where with the aid of the life preserver I swam and floated till rescued far below, a pitiable, cold and maimed object. As I was the passenger rescued from the water I felt justified in believing that my life was preserved by the warning received in my dream.

JOHN McDOUGALL.

-53-

Mr. Notcutt was a highly-respectable Independent minister in Ipswich, the ancestor of a succession of ministers of the same name, in the same town and church. Before he was married, the lady to whom he was engaged dreamed that she was, while going over a house which was unknown to her—and in a little room, a sort of linen-closet which she had never seen—seized with violent bleeding from the nose, and all attempts to stop it were quite unavailing. Shortly before her marriage the happy young girl was going over her future home with Mr. Notcutt; she began to recognize the house, and

at last, coming upon a closet such as we have described, she exclaimed: "Why, this is the very closet where I was, in my dream when my nose began to bleed!"

They were married; years passed along; she became a mother, and a grandmother. Exactly forty years passed away, but the dream was not forgotten. One day, while in the very closet superintending the putting away of some linen, her nose began to bleed, and continued to do so without intermission. All efforts were, as in the dream, quite unavailing, and the old lady succumbed to the hemorrhage, and so death visited the manse.

-54-

Judge Kumler's jury returned a verdict for the defendant in the case of O'Connell vs. The Brush Electric Light Company, wherein damages were sought for the death of the plaintiff's son by coming in contact with one of the defendant's wires at Harris' Theater. The accident was due to a rare combination of circumstances—the rubbing off by a speaking-tube of a small piece of insulation from one of the defendant's wires; the accidental touching of this exposed spot by a bell wire; the taking by the plaintiff of this bell wire in his hand, and at the same instant his happening to form a "ground" by touching with his other hand some other conductor (probably a gas pipe) leading to the earth. The Electric Light Company claimed that there was no negligence on their part for an accident due to a series of conditions so unusual, and the jury seem to have taken the same view.

AUBURN, IND., Dec. 22, 1888.

In March, 1884, I left the State of Ohio, and went to Nebraska. I received letters regularly from my mother in Ohio, until February, 1885, but after that date I received no letters, nor heard from her in any way. I had taken up a homestead claim, had built a house, and was living alone. My father died in 1856, and my brother in the fall of 1884. My parents and brother and sisters belonged to the M. E. Church. June 12th, 1886, while alone on my "claim" I was startled by the appearance of a form that I recognized as my mother's, and with it, came a conviction that she was dead. I wrote to parties in Ohio, making inquiries in regard to my mother and family, and about the 15th of November, 1886, I received a letter stating that my mother had died June 12th, at Evansville, Wis., at the residence of my oldest sister.

T. J. VAN D.

A Comparison of Materialism, Christianity and Theosophy.*

EMILIE S. LAWTON.

The origin and destiny of the human race has agitated the minds of the thoughtful of each succeeding generation from remote ages. Some writers happily say that all great truths have their beginning in the imagination; another, that it is impossible for the mind of man to conceive of anything that never has existed or never will exist. Under the ethical classification of the people of the world the Jews and Christians are defined as believing and following as a rule of faith the Bible, heretofore implicitly taken by the majority of those sects, to be the inspired word of God. Theirs is a religion whose priesthood had its origin in Melchisedec of mysterious ancestry, whose prophets walked and talked with God, two of whom achieved Paradise without the mortal stroke of death, the contemplation of the visions of whose prophets and seers have filled the saints of all ages with devout ecstasy. The transfiguration of Christ upon the mount and the vision vouchsafed the apostles of Moses and Elias are thought to be typical of the change that awaits the sanctified soul upon its entrance to the existence that succeeds the present. All these narrations have been accepted by the orthodox world with the most unquestioning faith. After the ascension of Jesus the apostles received the gift of the Holy Ghost in tongues of fire that enabled them to speak in all languages the oracles of God. This event has ever been commemorated with sacred festivals. The Roman Catholic church still teaches the belief in miracles and there are numberless testimonials at every sacred shrine in the world to show that unquestioning simple faith has found a panacea, mental and physical, if the word of thousands of people of unquestionable integrity is of any value. The possibility of miracles at the present day, is not generally accepted by the Protestant churches, nevertheless individuals of every age and clime among non-Catholics have proved to demonstration their faith in supernatural healing and divine intervention.

Parallel to the Biblical religion has existed another cult, sometimes combined with the Church, sometimes not, but always secret,—that has been the rallying point of all mystic bodies and secret societies of all ages and countries. The study of magic, white and black, and its attendant occult sciences, astrology, alchemy, toxicology and the like, has had an irresistible fascination for a large and ever increasing body of students bent upon wresting from nature her most cherished and guarded secrets. In the middle and dark ages the quest was chiefly for the elixir of life, the fountain of youth, and the manufacture of gold. These philosophers and students were ever under the ban of the Church, Catholic and Protestant; though many individuals of both faiths secretly studied these things at the peril of their reputations and lives. The standard writers, by their immortal works in prose and poetry, have ever tacitly acknowledged the mystic side of man's nature, by introducing to their readers, ghosts, witches, fortune-tellers and other characters of that ilk. Others, of the curious began to question the stars and the earth to see if the poet said truly that there are "sermons in stones and God in everything." And their first answers from these mute creatures seemed to overturn their favorite Bible theories. The earth moved, which was rank heresy; it was a sphere—another heresy! Then, as they dug beneath the surface some were bold enough to declare that the world could not have been made in six days of twenty-four hours each, for the evidences of enormous periods of time were indisputable. This was the most fearful heresy of all. But they went on from bad to worse, until there slowly evolved the class of thinkers at first called infidels, afterwards materialists. These ridiculed and disbelieved all occurrences and phenomena known as supernatural, magical or spiritual. Side by side with the materialist, the Churches, Catholic and Protestant, persecuted and executed witches, magicians and persons possessed of the devil. But the fire only smoldered to break out anew in both continents.

Mesmer, Cagliostro and Nostradamus astonished and confounded those who witnessed their marvels, even though their audiences

* The permission of the Gnostic Theosophical Society of Washington, D. C., to the publication of this was obtained before forwarding the manuscript to the JOURNAL.—E. S. L.

generally considered them cunning jugglers. Then the English conquered India, and in her remote fastnesses were found a science, philosophy and religion older than any the Western world knew,—for the pursuit of the knowledge of which the University of Oxford added the language of Sanskrit to the classical curriculum; and while the masses of the people of the Orient are considered far inferior in enlightenment and culture to their European neighbors, still the savants of Europe have not thought it beneath their dignity to investigate the philosophy and ethical science of the Orientals and the curious phenomena produced by the Indian fakirs. And what a new world of thought has been evolved therefrom. Spiritualism, psychic research, Christian Science and Theosophy are all phases of the Occidental interpretation of the Oriental philosophies. The materialistic scientists and the orthodox churches furnish many of the students of psychic research of to-day, who have joined hands for the purpose of demonstrating by means of their merciless scrutiny, that "all that sort of thing" is a gross fraud and imposture. The materialists, too, support their theory that the universe is a vast perpetual motion machine in generality and detail, that somehow evolves itself out of space into matter and force, and that differentiates itself into the infinite varieties of nature by chance. The orthodox world has eagerly joined in the search to expose the fraud, and thereby prop up their own quaking theological edifice, but in their frantic efforts they are trying to shatter the chief stone of their holy temple. They have arrogated to themselves the monopoly of so-called supernatural phenomena, and have christened them the mysterious ways of Divine Providence, and regard any scrutiny of their holy mysteries as rank blasphemy. Their sacred books teem with ecstatic visions of the saints, but they scoff, alike at spiritualistic manifestations and the morbid cerebration which results from the repression of the sexual function. They implicitly believe in the healing power of the Pool of Bethesda agitated by the angel, but are utterly incredulous as to the healing of to-day by Christian Scientists. They believe in the visions of the Mother of Christ, St. John and St. Paul, but utterly disbelieve that any one can project his astral shade and send it away from the material body so that it may be visible.

Spiritualism, Christian Science, and Theosophy represent to-day the Occidental evolution of the ancient Oriental science, philosophy and religion, and as the world progresses the Occident will surpass the Orient according to its own natural law, that the progress and development of the human race is by advancing spirals of evolution and revolution. For above all and before all they teach the fatherhood of God and the brotherhood of man. Modern American Spiritualism, as is well known, had its ostensible origin in or near Rochester about 40 years ago, and tables tipped and raps were heard all over the United States and Europe to the amazement of numberless curiosity-seekers who tried the spirits. The mediums—mostly frauds—reaped a rich harvest from the wonder-loving and credulous public.

Mind-Cure, Faith-Cure and Christian Science are terms almost synonymous for this new cult which has lately engrossed the attention of so many thoughtful people. It involves many of the principles of Theosophy and is, indeed, a kind of psychic development of philanthropic ideas in the direction of physical, mental and moral elevation. Its principles have ever been important factors in the practice of the most successful and eminent physicians of all schools.

A student upon finishing his medical course with one of the most famous physicians of Europe, returned to his father, who asked his son if he had found out the doctor's secret; the youth answered "No." Whereupon his father bade him return to the physician and procure the secret at any cost. The doctor's secret consisted of these few words: "Imagination kills; imagination cures." His charge was \$500. To the masses of people this science conveys little intelligibility. To him who possesses the key it unfolds the door to priceless treasures. "He that seeketh, findeth, and to him that knocketh it shall be opened."

Theosophy connects us link by link to the highest and lowest forms of nature, evolves life from inorganic matter and on through all its varied forms to man, visible and invisible, material and spiritual. It reconciles us to the seeming inequalities, inconsistencies and injustices of life, with its law of Karma, that law of perfect compensation, in that men reap the reward of past lives, good or bad, accordingly as they have consciously allowed the good or evil of their natures to predominate. Theosophy, the study of which solves many of the psychic problems, interprets anew the Scriptures, separates the chaff of ancient prejudices and custom from the golden grains of truth that have been hidden under the dust of ages.

Theosophy unites science and religion in an inseparable bond; it has preserved a history of the world and its inhabitants that antedates by centuries the Biblical history of Adam and Eve; whose stories are familiar with natural laws wholly unknown to Western Science, through whom are being given to the West the laws which govern communication with the unseen world of intelligence; it further teaches that with the evolution and development of the race, new faculties spring into existence, which, when their functions are understood, will eliminate the words supernatural, magic, visions, and the like from the vocabulary. Theosophy's watchwords are Truth, Justice, Love, Purity; its rule of life is the practical application of the Golden Rule, the dawn of the millennium.

The "Square" in the Hand.

(Continued from Fifth Page.)

He loosened his hold and we were then marched off to another military station, in a different part of the town from that whence we had escaped. The man who had arrested me was a sergeant or some officer in petty command. He took me alone with him into the guardroom and placed before me on a wooden table some papers which he told me to fill in and sign. Then he sat down opposite to me and I looked through the papers; they were forms, with blanks left for descriptions, specifying the name, occupation, age, address and so forth of arrested persons. I signed these, and pushing them across the table to the man, asked him what was to be done with us.

"You will be shot," he replied, quickly and decisively.

"Both of us?" I asked.

"Both," he replied.

"But," said I, "my companion has done nothing to deserve death. He was drawn into this struggle entirely by me. Consider, too, his advanced age. His hair is white; he stoops, and had it not been for the difficulty with which he moves his limbs, both of us would probably be at this moment in a place

of safety. What can you gain by shooting an old man such as

The officer was silent. He neither favored nor discouraged me in this manner. While I sat waiting his reply, I glanced at the hand with which I had just signed the papers, and a sudden idea flashed into my mind.

"At least," I said, "grant me one request. If my uncle must die, let me die first."

Now I made this request for the following reason. In my half way in its length, indicating a sudden and violent death. But the point at which it broke was terminated by a perfectly marked square, extraordinarily clear cut and distinct. Such a square, occurring at the end of a broken line, means rescue, salvation. I had long been aware of this strange figuration in my hand and had often wondered what it presaged. But now, as once more I looked at it, it came upon me with sudden conviction that in some way I was to be delivered from death at the last moment, and I thought that if this be so it would be horrible should my uncle have been killed first. If I were to be saved, I should certainly save him also, for my pardon would involve the pardon of both, or my rescue the rescue of both. Therefore it was important to provide for his safety until after my fate was decided. The officer seemed to take this last request into more serious consideration than the first. He said shortly:

"I may be able to manage that for you," and then at once rose and took up the papers I had signed.

"When are we to be shot?" I asked him.

"To-morrow morning," he replied as promptly as before. Then he went out, turning the key of the guardroom upon me.

II.

The dawn of the next day broke darkly. It was a terribly stormy day; great black lurid thunder clouds lay piled along the horizon and came up slowly and awfully against the wind. I looked upon them with terror; they seemed so near the earth and so like living, watching things. They hung out of the sky, extending ghostly arms downward, and their gloom and density seemed supernatural. The soldiers took us out, our hands bound behind us, into a quadrangle at the back of their barracks. The scene is sharply impressed on my mind. A palisade of two sides of a square, made of wooden planks, ran round the quadrangle. Behind this palisade and pressed up close against it was a mob of men and women—the people of the town—came to see the execution. But their faces were sympathetic; an unmistakable look of mingled grief and rage, not unmixed with desperation—for they were a down-trodden folk—shone in the hundreds of eyes turned toward us. I was the only woman among the condemned. My uncle was there, and poor "Fon," looking bewildered, and one or two other prisoners. On the third and fourth sides of the quadrangle was a high wall, and in a certain place was a niche partly inclosing the trunk of a tree, cut off at the top. An iron ring was driven into the trunk midway, evidently for the purpose of securing condemned persons for execution. I guessed it would be used for that now. In the center of the square piece of ground stood a file of soldiers, armed with carbines, and an officer with a drawn sabre. The palisade was guarded by a row of soldiers somewhat sparsely distributed, certainly not more than a dozen in all. A Catholic priest in black cassock walked beside me, and as we were conducted into the inclosure he turned to me and offered religious consolation. I declined his ministrations, but asked him anxiously if he knew which of us was to die first.

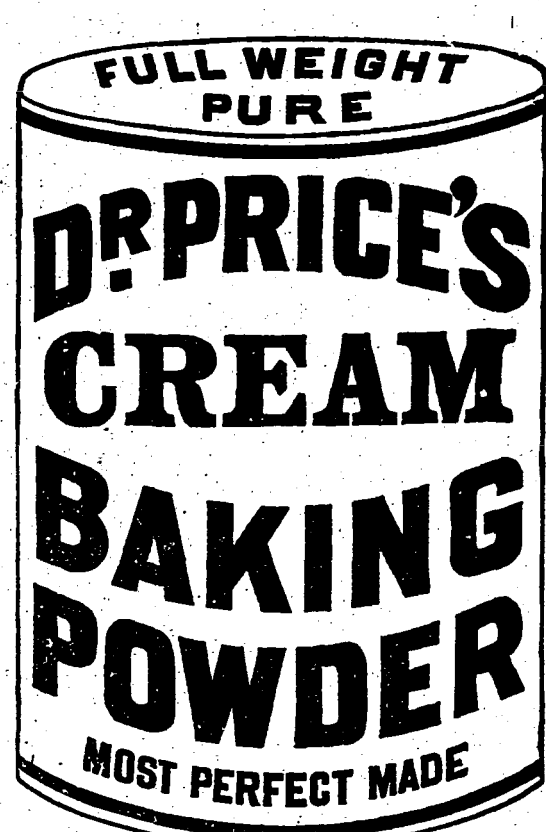
"You," he replied; "the officer in charge of you said you desired it, and he has been able to accede to your request."

Even then I felt a singular joy at hearing this, though I had no longer any expectation of release. Death was I thought, far too near at hand for that. Just then a soldier approached us and led me bare-headed to the tree trunk, where he placed me with my back against it and made fast my hands behind me with a rope to the iron ring. No bandage was put over my eyes. I stood thus, facing the file of soldiers in the middle of the quadrangle, and noticed that the officer with the drawn sabre placed himself at the extremity of the line, composed of six men. In that supreme moment I also noticed that their uniform was bright with steel accoutrements. Their helmets were of steel and their carbines, as they raised them and pointed them at me, ready cocked, glittering in the sunlight with the same burnished metal. There was an instant's stillness and hush while the men took aim; then I saw the officer raise his barred sabre as the signal to fire.

It flashed in the air; then, with a suddenness impossible to convey, the whole quadrangle blazed with an awful light—a light so vivid, so intense, so blinding, so indescribable, that everything was blotted out and devoured by it. It crossed my brain with instantaneous conviction that this amazing glare was the physical effect of being shot, and the bullets had pierced my brain or heart and caused this frightful sense of all-prevailing flame. Vaguely I remembered having read or having been told that such was the result produced on the nervous system of a victim to death from firearms.

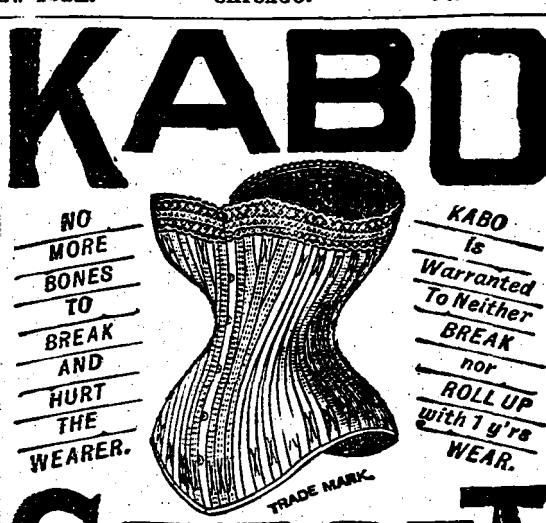
"It is over," I said; "that was the bullets."

But presently there forced itself on my dazzled senses a sound—a confusion of sounds—darkness succeeding the white flash—then steady, itself into gloomy daylight; a tumult, a heap of stricken, tumbled men lying stone-still before me, a fearful horror upon every living face, and then, it all burst on me with distinct conviction. The storm which had been gathering all the morning had culminated in its blackest and most electric point immediately overhead. The file of soldiers appointed to shoot me stood exactly under it and breast and carbines they stood shoulder to shoulder, a complete lightning conductor, and at the end of the chain they formed, their officer, at the critical moment, raised his shining, naked blade toward the sky. Instantaneously heaven opened, and the lightning fell, attracted by the burnished steel. From blade to carbine, from helmet to breastplate it ran, smiting every man dead as he stood. They fell like a row of nine-pins, blackened in face and hand in instant, in the twinkling of an eye. Dead. The electric flame licked the life out of seven men in that second; not one moved a muscle or a finger again. Then followed a wild scene. The crowd, stupefied for a minute by the thunderbolt and the horror of the devastation it had wrought, recovered sense, and with a mighty shout hurled itself against the palisade, burst it, leaped over it and swarmed into the quadrangle, easily overpowering the unarmed guards. I was surrounded, eager hands unbound mine, arms were thrown about me; the people roared and wept, and triumphed, and fell about me on their knees praising Heaven. I think rain fell, my face was wet with drops, and my hair—but I knew no more, for I swooned and lay unconscious in the arms of the crowd. My rescue had indeed come, and from the very Heavens!

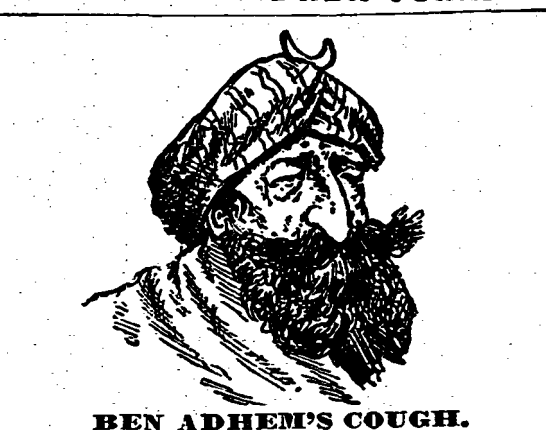


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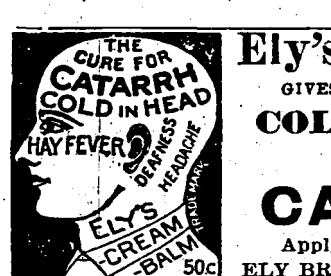


Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw in a chair, setting very plain,
A drugstore's box, that heaved a deep drawn sigh.
"Why sighest thou?"
"Methought thy cough"
"Dost know my secret?"
"Not so; come to-morrow."
The spectre vanished,
And filled the room with
A smile—"Ben Adhem's"
And with voice majestic thine
"Get say to all the coughing
I was cured by With-
Ben Adhem's Cough."
And the cure was made.

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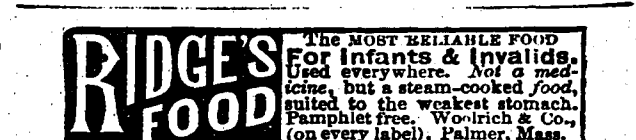
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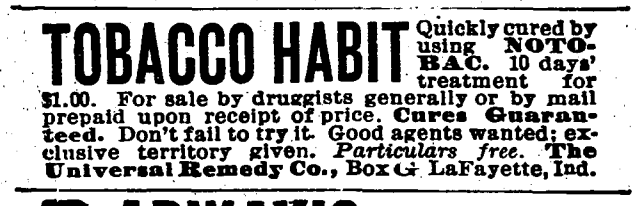
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

THE MISCARRIAGE OF JUSTICE IN THE "OPEN COURT."

By John E. Purdon, M. D., Ex-Scholar of Trinity College, Dublin.

An article entitled "Spiritism and Immortality," over the initials of Dr. Paul Carus, the Editor of the *Open Court*, appearing in the issue of December 16th of last year, makes a very strong case against Spiritualism, to the minds of those who know nothing about the subject. As the great German poet and thinker puts it: "Understanding people are sometimes found erring; namely, in those things which they do not understand." After defining Spiritualism as "the belief in spirits and the apparition of spirits," he proceeds to treat modern Spiritualism as if it were that and nothing more. The process of annihilation is an easy one. It depends for its success upon the proof offered that "the immortality of the ego stands and falls with the belief in a ghost-soul, the only scientific evidence for the existence of a ghost-soul being the supposed unity of consciousness." In support of the value of this assertion the names of Kant, and Ribot, the author of "Diseases of the Will," "Diseases of Memory" and "Diseases of the Personality" (all of them excellent books in their way, and which it would pay Spiritualists to read and digest), are brought to the front. This, coupled with the suppression of all the facts of modern Spiritualism, constitutes his argument. Let the reader judge for himself of the value of the following sentence: "All the most marvelous feats of mediums do not attain to that wonderful perfection for which our best performers in legerdemain are famous." The weight of this remark is lost by the omission of the logical addendum, *the circumstances remaining the same, without which no parallel can be drawn.*

It certainly has not been an ingenuous proceeding on the part of Dr. Carus to define Spiritualism as "that philosophical view which, in opposition to materialism, assumes spirit as the ultimate and universal principle from which the phenomena of the world are to be explained," and then to exclude Spiritualists from their own domain by foisting on them a name which they repudiate with the resurrection thereby implied. Does he presume to assert that educated Spiritualists can not be philosophers as well as agnostics, or that modernism and modern Spiritualism in its largest sense are necessarily antagonistic?

He says: "The worst thing about Spiritualism is its dearth of ideas. The spirits show in their communications an extraordinary lack of spirit. If the manifestations were as true and undeniable as daylight they would reveal a most pitiable state of spirit-life, sans teeth, sans eyes, sans taste, sans everything." And then he adds: "It is impossible to convince a Spiritualist of his errors simply by showing him that he has allowed himself to be duped—so long as he believes in the immortality of a ghost-soul." The writer has unbounded admiration for the versatile talents of Dr. Carus, but while acknowledging the good work he is doing in presenting philosophic conceptions in clear, albeit dogmatic language, he begs to state that educated Spiritualists have gone just as far as himself in recognizing the distinction between the formal and the material in the study of natural phenomena. They can appreciate the full value of a thumping lie rapped out by a table, or a tissue of nonsense scribbled between two locked slates—so long as their production represents matter of fact. The question at issue is: Do the or-

ble and invisible hold rational communication? not do the invisible communicate truth or supply rational information on all occasions. That is altogether a secondary question and one to which the disingenuousness of hostile critics gives undue prominence, and under cover of which they evade the more important one. That the facts of the mediums can and do on occasion stand the heaviest tests that can be imposed upon them, is so well known that it would be idle to say anything more about them than that the explanations offered to account for these facts are as varied as the facts themselves. All thinkers whose opinion is worth recording agree in regarding them as due to the operation of intelligence. The formal conditions under which the intelligence acts is a matter of extreme difficulty to be determined and calls for the highest exercise of human ingenuity. The conception, which it is necessary to put before the mind is that of "enlargement" of the field of its own operations when it wishes to form a symbolic picture of the facts which it studies, from the subjective side. In other words, it is only by the use of symbolic methods the mundane intelligence can hope to put itself into the place of one which is submitted to different formal conditions of thought.

Many Spiritualists have speculated in this direction, spurred on by that restless craving for the discovery of new truth in the explanation of the mode under which the old and familiar appears in the guise of the new and strange. Even if the exact explanation of the state of the human intelligence and the operation of the human will in the extramundane state be not accorded in a philosophic revelation through the joint efforts of the "spirit" and the medium through which he operates, still all that is of value is receivable since it is fact and not word which is of use as offering data for the true theory of human enlargement.

Let the reader contrast this view of Spiritualism with the parody of Dr. Carus in the *Open Court*. There are hundreds within the ranks of Spiritualism who have written well and clearly, not to say convincingly. It would be invidious to specify them by name. If Dr. Carus will take the trouble to inquire he will find an ample literature at his disposal. This fact he does not seem to be aware of, though he can hardly ignore the existence of some of the most distinguished men of science who are either openly spiritualists or in sympathy with the spiritual movement.

As Dr. Carus has recently treated in his paper certain subjects which appear to the writer to have a close bearing upon the true import of Spiritualism he ventures to draw his attention to some of his own ideas published in the spiritual press.

After seven years spent in the practical and theoretical study of Spiritualism, the present writer ventured with great diffidence to lay before the public some of his views regarding the import of mediumship, meaning thereby that power to affect others persons, or to be, in turn, affected by visible and invisible realities in an extraordinary manner. The alteration of formal relations was held to be the chief factor in such manifestations. With regard to matter and space it was stated in the *London Spiritualist*: "It is, after all, matter which is to us tridimensional and not space; but to our experience matter is not permanent and continuous in the same sense that a geometrical curve is. It is the state of the feeling organism that puts matter out there, and keeps it there that is permanent and continuous. If there is one lesson more than another that the educated Spiritualist ought to have learned, it is this:—the departure from the standard of the ordinary (as in manifestations) is invariably accompanied by departure from the physiological standard on the part of the medium." What plainer language than this could be used to express the truth that a medium is not only a passive agent for the transmission of spirit influence, according to the views of the dogmatic Spiritualist but that he is this through the alteration of the formal laws of his mental organization, with corresponding alteration of such material parts as in their changed conditions permit him to act the part of translator from one natural language into another? It was even sought to indicate the line of thought which ought to be adopted in casting about for some hypothesis sufficiently comprehensive to cover the nature of the formal changes occurring in the medium. It was hoped that the doctrines of the great Irish mathematician, Sir W. R. Hamilton, of Trinity College, Dublin, would be found fruitful enough when studied for that special purpose to supply the required method.

Hamilton's sciences of pure time and pure space were suggested to him by the internal and external sense forms of Kant, and it would be something extraordinary if the powerful instinct and insight of that man of genius guided him towards the construction of an instrument capable of dealing with the external and internal senses, the barrier between them having been broken down in the world of fact and experiment; the Kantian distinction of external and internal sense forms founded on purely empirical data, though suggestive to him, yet not leading him into a corresponding error in the nature of his instrument. Just as Hamilton's algebra—the science of pure time—is not necessarily the first stage in the discovery of his quaternion calculus, so the internal sense form (time) and its contents do not give us space and its contents. But the distinction does not hold when the terms are reversed, for Hamilton's space algebra does

suggest the idea of time, and the progress of modern psychological thought forces us to the conviction that space and its contents are real in the chronological order before time and its contents, the Ego and its affections (and so more comprehensive)—a fact used by Kant in his refutation of idealism. It was also remarked that it was "more than probable that theory involving the assumption of a sense form of four elements may yet play its part in the treatment of the recalcitrant problems of clairvoyance, mesmerism, etc., but not in the manner objected to above." The restriction here conveyed was with reference to the objection which the writer had offered to the use of four dimensional space as a working hypothesis for the explanation of the physical phenomena of Spiritualism, about that time brought into prominence by the writings of the late Prof. Zöllner. This objection had been grounded upon the breach of mental continuity which the adoption of that hypothesis necessarily involves, since affairs in fourfold space are quite unthinkable, however suggestive the idea of an enlarged sense form may become in skillful hands. The writer had used long before that time the illustration of shadows cast by bodies apparently connected, but free in the third dimension, as in the case of a closed ring on an open spiral, to indicate by the method of analogy the existence of space of a higher order than that of the third, a fact well known to his Spiritualist friends, but he had never pressed the idea believing the truth to lie not so much in a theory of space as in that of sensation.

It may be proper to mention here that the writer was not aware at that time that Professor W. K. Clifford had generalized the quaternions of Hamilton by the employment of four and more polar units, analogous to those employed by Sir William Hamilton. Had he known that such was the case the article above referred to might never have been written, certainly not with the wording then employed. By a strange coincidence the writer had been for a considerable time at work upon a line suggested by some remarks of Hamilton in his first published paper on quaternions, but the intrinsic difficulty of the subject had prevented him from being able to offer himself a satisfactory explanation, which he did not obtain until he came into possession of Clifford's collected mathematical works some years afterwards, when all was made plain. Clifford showed that it was possible to regard Hamilton's vectors, or directed lines in space of three dimensions, as the product of point elements, which in their multiplication obeyed the polar law, that is to say where $ab = ba$ and not $ab = -ba$ as in ordinary algebra; this law of the multiplication of directed quantities being wholly and solely the discovery of Hamilton, though the fact is that the system of quaternions fits into and finds its place within the four corners of the Ausdehnungslehre (i.e., theory of extension) of the German mathematician Grassmann, which was published in the year of 1844. Hamilton's first essay on quaternions having been submitted to the Royal Irish Academy in the end of 1843. Clifford not only showed the full relation of Hamilton's quaternions to Grassmann's algebra of extensive quantities, but he immediately extended the quaternion of ordinary flat space of three dimensions, (an eminently practical operation, by which one line having direction and length is changed into another having, generally, different direction and length, in consequence of which it may be defined as the ratio of two directed lines), to the bi-quaternion or ratio of two screw quantities in curved space of three dimensions, the curvature being positive. This when understood appears very simple but it took the mind of a genius to effect it. Professor Clifford used four of Grassmann's point units, and by the aid of the fourth unit multiplied into the binary products of the first three, from which he derived Hamilton's quaternion, he was able to show that a second quaternion resulted, the full expression for a ratio in that algebra being thus made up of eight terms, four for each quaternion expression—hence the name bi-quaternion.

The writer here found the justification of his reticence with regard to the adoption of fourfold space as a working hypothesis, for he had to his hand what was much better, namely, the mathematical representation of fourfold space in the positive curved space of three dimensions, which, the properties of which, were so lucidly indicated by Clifford, and the algebra of which was the above system of bi-quaternions. He further found that the purely formal expressions which he (the writer) had borrowed from Hamilton, each consisting of eight elements were such as could be used to illustrate the fundamental equations of either Hamilton's quaternions or Clifford's bi-quaternions, indifferently, without change of symbol.

As above stated the idea of space of four dimensions was rejected as a working hypothesis on account of the explanations which it afforded being only verbal; and it was mainly on the ground of its non-applicability to physiological and psychical considerations that it was deemed inexpedient. But the question arose: Is not that curved space of three dimensions, of which our ordinary three-fold flat space may be regarded as a degraded form, from the mathematical point of view, the unmixed psycho-physical form (perhaps in its simplest aspect) essentially polar in its nature, while the duplex character of the bodies of all animals seems to demand for its explanation? Newton himself in a query at the end of his *Opticks* in which he indulges in the loftiest thoughts

on the relations existing between the creature and the Creator, lays special stress upon the symmetrical structure of animal bodies and draws the conclusion that they point to the existence of a wise Designer in nature. The full answer to this question it may well be presumed is beyond the scope of human thought, even to acceptation of the explanation of a higher being, but the careful use of well chosen analogies may yet assist us to grasp in some degree the symbolic representations of things beyond our reach.

Clifford in generalizing the algebras of spaces of any number of dimensions, flat and curved, showed that they were all reducible to the Hamiltonian form, so that if we conceive that a mind, the intellectual operations of which were analogous to our own, though not subject to the limitation of consciousness, employed a system of mathematics, the units of which obeyed the polar laws, we must be prepared to accept the fact that results, which it was determined should ultimately emerge as quantitative relation into consciousness, would follow a beaten track from which they could not depart without violation of the order of nature and consequent disruption of the human mind which is its mirror and index. The atheist may say that there is no God or mind which fills the physical universe, or if there, as a brooding shadow, that it can exercise no more control over the forces of which it is the outcome than the conscious ego can control the body of which it is the result and not the cause. The true answer to him is the surrender of consciousness, which is but the outward temporal and discrete presentation of the presence of a cause which is continuous and indiscernible in the act of placing over against itself its own activity conditioned in a special manner empirically recognized as the phenomenal in time and space. If the spirit can condition itself as consciousness it is quite possible that it can place itself under other conditions than those of sense consciousness; and if circumstances appear to indicate that it does so, we are bound to believe that it does so, rather than belie the evidence of consciousness itself.

It is well to correct an error into which the editor of the *Open Court* has fallen, which is calculated to be misleading. It occurs in the last issue of that periodical. At page 1472 he says with reference to the comprehensiveness of Grassmann's method: "Hamilton's quaternions and the significance of imaginary quantities have been anticipated by Grassmann and appear in their connection with his system in a new light." Unless the word *anticipated* in this sentence means neither more nor less than *logically included*, gross injustice is done to Hamilton. It is well known to those acquainted with the subject that Hamilton's great discovery of the physical algebra of space grew systematically out of the work begun long years before 1844. In 1835 there appeared in the transactions of the Royal Irish Academy, an essay by Professor Hamilton, then thirty years of age, "On conjugate functions and on algebra as the Science of Pure Time." In the introduction he refers to his paper "as removing (in his opinion) the difficulties of the usual theory of negative and imaginary quantities, or rather substituting a new theory of contrapositives and couples, which he considers free from those old difficulties, and which is deduced from the intuition or original mental form of time: the opposition of the (so-called) negatives and positives being referred by him, not to the opposition of the operations of increasing and diminishing a magnitude, but to the simpler and more extensive contrast between the relations of *before* and *after*, or between the directions of *forward* and *backward*; and *pairs of moments* being used to suggest a theory of conjugate functions, which gives reality and meaning to conceptions that were before imaginary, impossible or contradictory, because mathematicians had derived them from that bounded notion of magnitude, instead of the original and comprehensive thought of *order in progression*." And in a note he adds: "The author was conducted to this theory many years ago, in reflecting on the important symbolic results of Mr. Graves respecting imaginary logarithms and in attempting to explain to himself the theoretical meaning of those remarkable symbolisms."

Sir William Rowan Hamilton was justly jealous of his great reputation and while scrupulously exact in rendering to every man his full claim to originality was equally careful to maintain his own.

Hamilton concludes his essay on algebra as the science of pure time with the following words:—"The author hopes to publish hereafter many other applications of this view; specially to equations and integrals and to a theory of triplets and sets of moments, steps, and numbers, which includes this theory of couples." Ten years afterwards the triplets here mentioned developed into the quaternion.

Sir W. R. Hamilton himself makes special mention of the relation of Grassmann's work to his own, "which I did not meet with till after years had elapsed from the invention and communication of the quaternions." He adds that he (Grassmann) according to his own statement (under date of June 28th, 1844), had not then succeeded in extending the use of imaginaries from the plane to space." (Lectures on Quaternions, Dublin, 1853—page 62.)

As the subject of curved space has been incidentally introduced into this article it is well to call attention to a grave misapprehension of the nature of curvature which has recently appeared in the *Open Court*. In an

article entitled "The Old and the New Mathematics," the editor while controverting views opposed to his own on the subject of geometrical axioms shows that Euclid made a fundamental assumption in the case of parallel lines. He adds that the labor of geometers has proved that there are other kinds of space than that of Euclid: "This new geometry has been called that of curved space, and further investigations showed that there are two kinds of curvature, the positive and the negative. The positive may be represented as the convex surface of a globe, and the negative as the concave surface of a hollow globe. The Euclidian theorems now appeared as special instances of this geometry. They can be considered as constructed in a plane, the curvature of which is zero." There is here an entire misunderstanding of what is implied by the curvature of space. A surface corresponding to a plane in our flat space of three dimensions would in curved space of three dimensions certainly be a sphere, but the corresponding surface in what is called pseudo-spherical space would be a saddle or the surface of an anchor ring next the axis. The curvature is said to be negative, as since into the consideration of what has been termed by Gauss the "measure of curvature of the surface," viz., the product of the reciprocals of its two extreme radii of curvature, must enter two lines drawn in opposite directions normal to the surface.

A LETTER OF INQUIRY, AND THE RESPONSE.

DR. ELLIOTT COUES—Dear Sir: I have been impelled to write to you for advice on a new and indisputable experience I have been undergoing, for some seven or eight months past, and have as often refrained from asking of a stranger that "light on the past" which my experience and increasing conviction have not made plain.

Some months since I suddenly became conscious of audible communications, which I have since learned to attribute to purely elemental influences, using the Buddhist expression.

These audible communications soon ceased and were replaced by others which, I suppose, would be called purely clairaudient, and were of a very different character, being elevating and inspiring, and opening up to my heart an infinity of evolution of the soul and the universe, which I had not got from my past studies, although I have long had a conviction that there was some such plan to be shown to humanity sometime, and in some way.

Before I go any further, let me say that I had been up to this time a thorough disbeliever in spiritual communication, and had given it little or no attention. Moreover, my experience related above all came to me before I read any writings on Buddhism, Karma, or spiritism, and my experience at that time was the subject of debate between a medical friend and myself, who knew me to be a tolerably clear-headed man, and one not liable to be led away by superstition or evidence that was not conclusive. The only conviction that impinged on me was the consciousness of a new sense, at that time of which I did not even know at that time. A month or two later I received from a friend in Washington, a book by P. Sinnett, called "Karma," a book by some startling suggestions in that work which interested me enough to induce me to read the work on "Esoteric Buddhism" communicated through him. I use the above expression intentionally as it is evident to the most careless reader that the two works are not by the same intellect.

I was surprised to find myself so receptive to the doctrine set forth there, as it was a welcome light to one who had not been able to find peace and trust in creeds, although surrounded by devoted Christian influence from childhood. I have since then read very little of the scientific doctrines of Theosophy, but have found a trust in the teachings of Buddha that has thrown a new light on the words of the Bible, and has brought a growing peace and belief that I have long yearned for, although I have not yet found "the jewel in the lotus."

Strange to say, I have not cared so much for an understanding of the scientific aspect of Theosophy, as for the religious teaching. It seems to me that the latter is the one the world is waiting for, and that, like the treasure which Buddha said was laid up in our fellow man, the stranger, the mother and father and child, the scientific light would come "of itself."

That statement of my convictions being made, let me return to my own experience, on which I now ask your counsel and explanation. I don't go into society at all, nor have I made any theosophical or spiritualist acquaintances. I have not attended any séances or occult meetings, and have read but little of the current literature on Theosophy. I have read much of primitive Buddhism, both *pro* and *con*, and have tried to understand, first of all, the Buddhist doctrine of the greatest blessing, as taught in the Buddhist scriptures.

During all these months I have had stant communication through clairaudience with one who calls himself my Mahatma helper; and who has given me succinct counsel in words which I know could not be the lucubration of my own brain, and which I at the time, seldom understood, but which

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY L. A. CLEMENT.

My parents belonged to the Methodist Church. They were Christians in the purest and best sense of the word. My father never used a profane word or a vulgar expression. I do not remember that a cross word was ever used in the family, or any faultfinding manifested. My parents lived in perfect harmony with each other. Their morning and evening prayers were short and evidently came from the heart. Their prayers were the expression of a soul reaching out and up for aid or going out in thankfulness.

After my parents' death I found myself sorely tempted, and inclined to yield thereto. I joined the Baptist Church, but I had no sympathy with its doctrines, and the Church relation did not have the desired restraint upon me. I became a backslider and more wicked than before. Disgusted with myself again joined the Church, the M. E. Church, and ended my career in the Methodist Church. I was the first church organized in the frontier neighborhood in which I resided, and was chosen for that reason. Changing my location, the Presbyterians were the first to organize, and I became a member, in 1870. Accidentally I happened at the house of a friend where a circle was being held, which I joined. The medium was undeveloped, and one control followed another in quick succession,—the negro with his song and dance, and the Irishman with his blarney. Soldiers came, and gave their names and told me of incidents that happened amid shot and shell, or when we lay in southern prisons. My mother came and told me of her watchings over me, reminding me of many things that carried me back to childhood. Masonic brothers came and with grip and word proved their identity. An orthodox minister came and warned us that we would all go to hell if we did not stop our unholy investigation. Talmage could not have been more vigorous than he in denunciation. His influence was followed by that of a Spiritualist, who told us of the beauties of this new religion. Then we had personations, and those in earthly life and in spirit life made themselves known, and in reply to our questions we gained just such answers as we might expect from them, were we talking face to face. I conversed with my wife who was in a distant State, receiving true answers to questions put, and I was hurried home by words of warning purporting to come from her, and found her in need of my presence. The influences described my distant home, told me truly who was working in my office, and what they were doing at that very hour. They left their work, turned down the lamp, went across the street, drank some beer and returned to their work, the influence said, and I found it to be true.

This experience did not convince me of the truth of Spiritualism, but it knocked out of me all of the orthodox religion, and led to years of investigation. I struck the fakirs of every kind: The materializing fakirs, those who were tied with ropes and played musical instruments, those who spoke through trumpets, and those who read the past and foretold the future. My faith in the Christian religion was wrecked, and I was given nothing in return, so I went back to the Church again. I had taken off the brakes and was in danger of being led into all manner of dissipation. In taking me back into the Church it was understood that I did not accept the creed, but came for a Christian home, needing Christian help and sympathy, and on account of my children. I had again changed my location and became a member of the Episcopal Church.

The good minister, his wife and I formed a circle and sat for development, and very much came to us through impressions and automatic writing, his wife's hand being controlled to write. But misfortune came upon all of us, our fortunes being swept away and we were in dire financial distress, and sought more in that direction than in the spiritual line, and so the door was closed to us.

One evening the minister was in unusual distress. His little stipend from the missionary fund in the form of a draft was mislaid and could not be found. A search for hours failed to discover it. His good wife's hand was controlled to write, and told them where the draft could be found. Here was a test that we all accepted; we had no interest in deceiving each other.

But they gave up their investigations because his standing in the Church would have been lost had he continued, and now in a distant State he continues his work in the ministry.

I had found, however, that Spiritualism could not be tested by application to those who pretend to offer its truths as infallible for sale, and in my search in that direction only confusion came upon me and disaster followed every time I stepped aside from the path of reason to consult with the familiar spirits, to be encountered through those who use the powers God has given them for purely mercenary purposes; but I also found that there is strength and comfort in the Spiritualism that springs up at the bedside, that Spiritualism which leads us to guard every word, every act, every thought.

I continued my investigation through a series of years, accepting nothing as certainly true, rejecting nothing because I could not understand it, turning my back on the frauds and fakirs, avoiding them as the evil one is supposed to avoid holy water. At the time of the Giteau trial I was in Washington and called on a gentleman at the home of Mrs. Levy. Noticing the RELIGIO-PHILOSOPHICAL JOURNAL on the table we entered into a conversation in relation to the subject, and Mrs. Levy being spoken of I sought an introduction to her. I had encountered many mediums but in all my experience I have never met her equal. Had the Seybert Commission called upon this good lady in the "mir" manifested, she would have found a most food for thought. I went day after day absolutely without any particular effort except to see and hear. I went to breakfast, my mind free from business, for I was waiting week after week and month after month to be called as a witness in a government case, and had my sitting with

her before the worry of the day commenced. When under control the medium talked intelligently on every conceivable topic. I was a government officer, and my accounts were not in shape to bear investigation through carelessness. My fault was pointed out and a warning given that proved of great value. When on the stand the opposing attorney had been interrupted, just as I was about to be called upon to give testimony that surely would have caused a sensation unless I perjured myself. I cannot say to this day what my answer would have been, for I would rather have been shot than to have told the truth which no one on earth but myself knew. The control, however, pointed out the exact truth, and said he did it in order that I might know that no act, no thought, was hid from the invisible ones who are permitted to come into our atmosphere.

Whether I communed with soldiers and statesmen, with authors and inventors, with men of ancient times, and with friends of my youth and early manhood, with comrades who fell while fighting with me on the battle field, I'll not undertake to decide for others; but all the gold in the United States Treasury would not be accepted if in return I should be required to give up my belief in, and my knowledge of, Spiritualism.

Through this medium, after a dozen years of tireless investigation, I was convinced. I do believe in the life beyond the grave and in the return and communion of spirits. A thousand incidents occurred during this series of sittings, any one of which could not be explained except on the theory of intercommunication between the two worlds. Perhaps the most remarkable thing was this: I had a few things that belonged to my mother, but all I had in the world was burned in 1856. My sister was burned to death. I have frequently sat in circles with strangers where no one knew a word of my personal history, and the medium would be almost suffocated, and other sensitives would smell the smoke and be forced to cough as one would be on going into a room filled with smoke, when sister came for recognition; but this is not the remarkable incident I had in mind. Mother came to me and said she could come to me if I had something of hers that I could carry with me, and said she would try to find something. At another sitting she said she had found a lock of her hair. It was folded in a letter lying in the bottom of an old trunk in the lumber room of a house in which an aunt resided a thousand miles away. Search was made and the letter and lock of hair was found. The letter was the first written by her after my own birth, and told her sister of that interesting event. I have it now in my possession. I had reached man's estate without knowing that there was a line written by her in existence.

This in answer to the first four of your questions. Should this prove of interest I may undertake further reply to your other questions.

THE STORY OF ILMA.

Translated From the German Sphinx by Mrs. Julia Dawley.

I attended the convent school until my fourteenth year. I became sickly at that time, suffered months from fever and afterwards from chlorosis. It was one winter morning in the city. I stood at the window and gazed at the actions of the people. Our cloister lay on the shore of the T.—opposite the renowned cathedral town of N. At that time there was no bridge between, but people crossed on a raft. So it was on this morning. Men, women, wagons, horses, all crowded to get over as soon as possible. All at once the raft broke midway in the stream. Man and beast sunk together in a mass between the cakes of ice into the water. I do not know how it was with me at this sight. I was told afterward that I stood there like a statue for hours without giving a sign of life. The physicians who attended me often put me to sleep, and so I recovered. After that the nuns put me to sleep now and then for fun. I slept soundly and did not know what happened to me.

In the following year it often happened that my limbs suddenly became stiff. At such times, which lasted from ten minutes to an hour, I exerted myself in vain to move only a finger, or to make a sound. Toward the end of the attack, I had a feeling as if all the blood flew to my head and hammered there. After such attacks, which usually came in the night, I found myself extremely weak the next day.

In my sixteenth year the Lady Superior of the cloister invited me to join the order. I did not feel any special call to convent life, but as all loved me, and as I grieved to leave the quiet rooms in which I had lived from childhood, and it was my father's joy and wish, I consented.

The three years' novitiate were over. I received at last permission to pass a vacation at home. There I became acquainted with my cousin. He begged me not to return to the convent, for he loved me and could not live without me. Such language I had never heard. What shall I say more? I knew I was unhappy, for I loved him too. My father was beside himself when he heard of this intended alliance. Emerich besought me to go with him, but this I could not do without my father's consent. I went back to the convent broken hearted. The day of my investiture drew near. Stupid and indifferent, I spent the night in the chapel, but I could not pray. I went to the altar, not as a bride of Christ, but to carry a broken heart into the grave. The ceremonies were ended; I was to me as if I dreamed. Time passed. I learned to forget; if not, also to suffer. I was honored by the sisters, favored by the Superior. Then a blow came to me like a stroke of lightning from a clear sky and spoiled my life from that time forward.

Among the nuns was Sister Beatrice, the secretary of the Superior for whom I felt almost a wicked attachment. I had considered her a pattern of all that is noble and good. She had been the teacher and guide of my youth! Ah! how I deceived myself. One evening we went from the refectory to our cells. I was going directly to rest when Sister Beatrice came in, with the request that I would help her with her work. I consented. We had worked until, perhaps, ten o'clock, when I began to grow weary. Then she said I might let myself be put to sleep, after which I could work easily again. I let it be done. I awoke with a feeling as if I was held in the back and could not move. With force I tore myself loose and the pearls of my rosary rolled at my feet. I had been swinging the cross of my rosary somewhere and was held. In one hand I had an unfamiliar object. I would have cried out for terror, but some one restrained me and pulled me on. I was so confused that I followed involuntarily. Reaching the cell I found I held in my hand the money casket of the Sister Superior, and pale and trembling Sister Beatrice stood before me. I asked what all that meant. She hesitated and promised

to tell all if I would swear to preserve secrecy in regard to the events of the night. Overcome with pity and surprise I took the oath.

She told me that for years she had passionately loved one of the bishop's hussars, and had always hoped some time to get possession of a large sum of money in order to fly with her loved one. As fate would have it this very day as she was going over the accounts with the Superior, the latter received a sum of money for the purchase of some real estate, which money she locked in the casket. Thereupon Sister Beatrice had taken charge of the inspection of the doors, and she resolved not to let this opportunity pass. But she could or would not carry out her plan alone, and so resolved to use me for the completion of her crime. In sleep she led me in an unused corridor, of whose existence I was entirely ignorant. From there she pointed out the workroom of the Abbess, and bade me bring out the money-chest. If I had not happened to swing my rosary I should never have come to the knowledge of this mad deed. She counseled me to fly with her for I was not fitted for convent life.

As I saw this sister, who from childhood had preached to me of virtue and morality, whom I had taken for a model, kneeling before me now with such a confession, and saw her countenance disturbed by passion, a nameless bitterness came over me. She had destroyed for me the confidence in mankind, and in all that is good and noble.

The sight of this woman was exceedingly painful to me, for nothing could excuse her insane act. Was not I much younger than she? Did not I also love deeply and truly? But since I had assumed the garb of the order, even the thought of him seemed to me a sin. In these bitter hours I learned self-command and knowledge of mankind. I grew old in those hours, old as the hills in heart.

Green turf now decks the grave of the woman who was guilty of such wrong, who ruined my happiness and her own for life. After that what happened I knew not, how it was with me nor what to do.

The bell rung for mass. The sister went and said, "By this time come back you will have reflected that I am right."

In fear I locked the door of my cell. I knew she could not return in less than an hour, and I turned over in my mind what I should do now. I would gladly have carried the money back again, but I did not know the way and my rosary was a dumb witness against me.

Go forth with the miserable creature. I would not! I know not how the thought came, but I wished to see her also suffer who had made me wretched. She should not enjoy the fruit of her deed either. The window of my cell on the first floor opened into the garden. I seized the chest and sprang through the window. How long I lay I do not know. As I came to myself the "De profundis" came to my ear from the chapel. I knew the mass would soon be ended, and hurried forward gathering all my strength.

I went into the kitchen, changed my nun's habit for one of the maid servant's dresses, stole behind the chapel, waited till it was empty, crept up to the sacristy, laid the casket upon the altar where it was sure to be found. From there I succeeded in escaping and hurried on. The blood flowed over my face. I could hardly hold myself erect for excitement and loss of blood. I only remember that it seemed to me I plainly saw grimacing apes' faces, heard a wild leaping behind me, and frightful forms held a red cloth before my eyes. I ran always more swiftly pursued by the forms until I reached my father's house, where with a last effort I pulled the bell and fell senseless.

For weeks I hovered between life and death. "Nervous over excitement and fever," the doctors said. Finally my strong constitution triumphed over sickness. After a long death-like sleep, I became physically well, but in my spirit I was night for fully two years. These two years are stricken out of my memory. As though awakened from a heavy dream, I believed myself to be still in the convent, and could not comprehend how I found myself in my father's house. Over and over I remembered that frightful night. I thought it had been yesterday. People showed great forbearance for my condition. I knew with horror that my father and all were of the opinion that I had stolen the money, and then, seized with remorse, had laid it down in the sacristy. It cut me to the heart, but I let them believe so, for I had sworn to the miserable one to be silent! And Emerich also believed in my guilt; I saw it in him. Ah! I was nearly insane. I knew not that I had been the blind tool of a devilish woman.

Out of this flood of disgrace in which I was plunged, only a sea of love could save me. This love for me, he had not. He made me nearly frantic with his pity and his presence. Life seemed to me unendurable. Often I wandered by the shore of Th—wondering which was the deeper, my sorrow or the glittering water below; but the remembrance of the dear God held me back from my dreadful design. I could no longer endure the reproachful looks of my father and resolved to go away.

One day my father told me Emerich had asked for my hand. I felt that it was too late, for one thing stood clear before my soul, between us two happiness was impossible. True, in asking for my hand, he had put away from me the disgrace which would certainly have driven me to death; but he had not washed out those bitter hours. His doubts lay like a flood between us.

A few days later, my father set out on a business trip. I thought the time had come to carry out my plan. At first I must have money! Under various pretexts I sought to borrow it from friends and relatives, but in vain. I could not help myself otherwise, so took from my father's safe six hundred florins, left a letter asking forgiveness and promising faithfully to pay him back the sum out of my mother's legacy when I became of age. I knew well what I lost as I left my father's house.

From that time, no one shielded me from sad experiences, from the view of the dark side of life. I felt in me, like many thousands with sad, tired hearts, the strength to live and do my duty. So I found resignation and finally also rest. I perceived that only an entirely new and useful life could make me well. My plan was to go to A. and seek a suitable place as governess. Without recommendations or certificates I should be turned away. I read in the newspaper that my father was making search for me. Besides, I was subjected to insult that drove the blood to my face, and which a woman, young and alone, can not avoid. In this condition, the idea came into my head to dress myself in men's clothes and thus insure myself against pursuit. Thought—done! Nobody would have thought of seeking the girl of yesterday in the pale student of to day.

But for this deed the tongues of slanderers condemned me later. I read in the papers a tutor was wanted in a family in P. I forged a recommendation, went there, was accepted

and became tutor to two dear little girls of seven and nine years. I remained two years in this place. They owed the quiet teacher with the maiden's face. The woman of the house gave me distinctly to understand that I might become more to her than a mere tutor. For this reason I left the house and resolved to go to Fests.

NOTE BY THE TRANSLATOR.

Here ends the autobiography of this unfortunate girl. At Fests she was once more led to commit theft while hypnotized, and finally came under the care of Drs. Lanferance and Jendrassie, who after many experiments with her, decided that hysterical catalepsy induced temporary unconsciousness and loss of power to reckon. The impression which she gained during her masquerade as tutor, roused in her an antipathy toward the male sex from that time while her naturally passionate capacity of loving, her entire inclination and resignation attracted to her sympathetic woman.

The experiments with the patient described at length in the report of the physicians, proved that the hypnotic suggestion was all-powerful with her and altered her demeanor and character at the will of the operator, and serve, it seems to us, to show what a dangerous weapon such power of suggestion exercised over such passive organisms may become in the hands of unscrupulous and wicked operators.

The lesson involved in the story of Ilma is obvious. No one who has watched the progress of events for the last six years especially, can have failed to note the instances in which some hysterical-cataleptic woman, under real or alleged control of some spirit, has been the means of misleading and deceiving others. Many men, who are otherwise shrewd and sensible have been nearly ruined in mind, body and estate by listening to, and being guided by, the utterances of such mediums, many of whom are themselves victims, like Ilma, of hypnotism of a stronger spirit, yet embodied.

It is time, in view of the danger of having one's demeanor and character wholly altered by suggestion, to call a halt in the so called "development of mediumship." Instead of the mad rush for phenomena, Spiritualists would do well to turn their attention to development of their own mental powers, and an understanding of the meaning and origin of each manifestation, never losing sight of the fact that the psychological influence of one spirit upon another, embodied or disembodied, may be either a blessing or a curse, according as it is used for beneficent purposes for the good of all, or selfishly, to gain wealth or power for the medium or prestige for the medium's dupe.

A NATURAL BONE SETTER.

Remarkable Operations By An Untutored Woman.

She Was Entirely Without Professional Training—Her Ability to Successfully Treat Apparently Incurable Cases Made the Surgeons Jealous.

An interesting story of concern to Brooklyn people was recalled to mind the other day:

Anzonia is a little, picturesque village near Vittoria, in northeastern Italy, not far from the Austrian Tyrol. It is the home of a noted woman, whose fame has spread throughout all Europe by her skill to relieve human suffering. Regina dal Cin was born in the village of Vendicariano, near Conegliano, Venetia, April 4, 1819. Her parents were Lorenzo Marchesini and Marianna Sandonella, both of whom belonged to the peasantry of Venetia. Following the vocation of her mother, Regina, from early childhood, displayed a taste for setting dislocated bones.

At first practicing her art on chickens and animals, Regina's first operation, strange to say, was upon her mother. One day, as she was going to a neighboring village, the wagon upset and her leg was broken. Regina, who was now 3 years old, following her mother's direction, set the limb. Her mother was carried home and confined to the house for forty days, during which her daughter became her nurse.

THE DOCTORS ENRAGED.

A year later Regina went to live with her brother at Vittoria, where she began to see operations in the hospital and acquired her celebrated delicacy of touch. At the age of 18 she married Lorenzo dal Cin, a poor peasant, and was shortly left a widow with one son, who became a priest. Among her early operations was one upon a poor fellow in the village of Alpago, who was confined to his bed by fractured legs. The doctors had ordered amputation when Regina, appearing at the time, declared she could save both legs, and in a short time the man was able to walk.

Doctors, enraged at being thus outwitted, had her arrested and taken before the tribunal for practicing without a license. Her advocate was the patient whom she had just cured. Regina was pardoned, but ordered to practice no more. Yet patients came to her day by day, declaring they would see no one else. The theory of her skill was the "reduction of the femur." A poultice of marsh-mallow and bran was applied and continued for a longer or shorter time, accordingly as the dislocation was new or old. When the bone had attained a certain softness the manipulation began and the dismembered parts placed aright, the force being used at the proper time, and unconsciously to the patient, all being done without chloroform and without causing pain. It must be remarked, however, that she possessed an almost superhuman strength in her fingers, equal to that of two men.

Another wonderful cure was in the case of Dr. Bellini, an invalid from hip dislocation, of twenty years' standing. Dr. Bellini was one of the physicians whose prejudice, twenty-five years before, she had sought to overcome. From 1843 to 1868 she continued to practice her profession, in which her only desire was to excel. From patients of ample means she always expected liberal compensation, but the poor she charged nothing. Again summoned before the tribunal at Vittoria for practicing without a license, she was condemned to two months' imprisonment. The case was carried to the higher court at Venice, where defending herself with great skill, she said: "Gentlemen, you know very well how to name the bones. I do not; but I can set them, and you cannot." She was acquitted amid great rejoicing. A lady of Venice whose daughter was suffering from luxation of the femur sent for Regina, and the young lady in a short time was able to lay aside her crutches.

RECOGNIZED AT LAST.

The physicians of Venice, after an interview, now each presented her with a certifi-

cate. Honors still awaited her. A nida, a rich banker of Trieste, whose ter had suffered from infancy with the disease, and who had consulted all the best physicians of the great capital without finding any benefit, finally sent for Regina, who operated on the daughter, and in a short time she was cured. Operations began to multiply. Wonderful cures were effected. Regina was tendered an ovation. Surrounded on the streets and everywhere hailed with enthusiasm, she would smile and bid them "thank God, for it is to him I hold the gift." The municipality invited her to operate in the city hospital before a number of physicians, and she secured their warm approval, and they rewarded her with a certificate.

The mayor now gave her a grand dinner, at which were present the elite of the city and many physicians. They applauded her everywhere, as if she were Garibaldi or some other liberator of the country.

The day of her departure a deputation of patients, headed by Mr. Valerio, who had been cured of luxation of twenty years' standing, presented her with a magnificent album, containing over 4,000 signatures, including those of eighty physicians, beautifully dedicated in lines of gold. The municipality of Trieste presented her with 100 Napoleons in gold, one-half of which she distributed to the poor. The profession offered her 300 florins a year and a villa to remain.

It was a fete day at Vittoria, when the Italian government sent Regina a diploma allowing her to practice. Music sounded on the streets, national airs were sung. A young man whom she had cured of luxation of the femur wrote two poems, which were rendered at the theater during the afternoon and evening.

Mr. Isaac R. Robinson, of Montague terrace, Brooklyn, who was rendered lame from a sickness during infancy, while travelling abroad, sought her at her home and was benefited to the extent of being able to walk without the use of a high shoe. The cases cited are all cures, yet in some instances relaxation took place after treatment, as to which she said, "I only begin to cure; you must do the rest," meaning the continuance of bandages, etc. Incurable patients sought her door. Discerning their condition, a single touch telling her the condition of the bone, she dismissed them with a sweet smile, often handing them a coin.

Though now 70 years old, day by day she is visited by Italians, Austrians, French, Prussians, Russians, Poles, Greeks and Turks. She shows no distinction to patients.—*Brooklyn Eagle.*

A Woman's Protest.

To the Editor of the Religio-Philosophical Journal:

Allow a woman to thank you for your noble words in defence of her sex, against a monstrously untrue and overbearing position of a person named Rev. W. V. Turnstall, who professes to follow the meek and lowly Jesus. His God seems to have thought a woman good enough to bring him into this life and thereby permit him to be such an enlightened teacher of the Methodist creed. Probably this is the only thing the Rev. Turnstall thinks a woman can do better than himself. I wonder he has never expostulated with the Maker of the universe about His condescending to woman such a sacred office as maternity, permitting her to shape the body, although unworthy to mold the character. Let us hope the person is better than his written creed. I can hardly imagine the depths of ignorance which a professional theologian may display until I come to read the construction he places on certain words in the New Testament, with whose letter and spirit he seems equally unfamiliar. No doubt he also thinks the world was made in six days, 24 hours long. Take this for example. The Rev. Turnstall says: "Under the New Testament she is only permitted to pray or prophesy, yet with her head covered, and this accounts for the wearing of bonnets in public to this day, to symbolize the subjection to the husband under the curse." Such nonsense seems almost too ridiculous for notice, but I will show the Rev. Gentleman the true meaning of the words he so strangely perverts after the fashion of many of his cloth. The words of St. Paul are these: "For this cause ought the woman to have power of her head because of the angels." Now, our translators could make no sense of this, and concluding St. Paul should have said something else they put in the margin, "that is, a covering, in sign that she is under the power of her husband." The revised version, this much disputed passage reads: "For this cause ought the woman to have a sign of authority on her head, because of the angels;" and margin "or have authority over." Other variant readings occur, which shows the perplexity of the theologians. As Laurence Oliphant remarks, by no possible contortion or license of words can the Greek word "exousia" be made to mean "covering." I quote further from this author:

"Still less is there anything to justify an explanation which is in palpable opposition to the words of the text. There can be no better illustration of the pride and ignorance with which man, even to our day, insists upon woman's subjugation to him, than that he should presume to put in a marginal note, which in the minds of the ignorant has almost the authority of the text itself, in explanation of the words, 'for this cause ought woman to have authority on her head because of the angels.' This means 'a covering in sign that she is under the power of her husband.' Had women been the translators, the explanation would have been different. The true internal significance is, that woman is the connecting link between man and the angels, and that it is through her affectional union with them that a channel is formed by which alone the Divine Feminine can descend to man; and the reason why the apostles were divinely impressed to forbid the women to shave their heads was, in the inverse case, analogous to that which caused Delilah to shave the head of Samson when she wished to deprive him of his strength."

We will not now discuss whether this latter was an allegory or an actual occurrence, as I wish to take the Rev. Turnstall on the letter of his own theology; and if the rest of it is as actually untrue and as silly as the specimen of it he advances, he had better go to school and rub up his Greek before he makes any further remarks in public about "gospel truth."

The trouble is with such specimens of people as the Rev. Turnstall, that they are too well satisfied with their own ignorance and too securely grounded in their own conceit to be reached or moved by even your rightly chosen indignant words. For in their prayers they first instruct the ruler of the Universe, and then patronize him for the knowledge he has learned from them. "O Lord," they say, "thou knowest," by which they mean "we have told you about it." "Not my will but thine, be done." That is, if we find it not "agin" scripture.

Yet the Rev. Turnstall is but a product or outgrowth of a radically false, indeed wil-

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ADVERTISEMENTS, ON TRIAL.

CHICAGO, ILL., Saturday, March 9, 1889.

Private Language—Thought—Transference Without Words.

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An intelligent correspondent is at a loss to reconcile the often repeated statement that words are not necessary to convey the thoughts of spiritual beings. He says:

According to the opinion I have formed of the matter, after repeated attempts to utter a prayer in thought, without the formula of words, it is useless to try to connect ideas with words, and the more I study upon it the more I am convinced that consecutive ideas cannot be expressed unless formulated in known terms. I cannot think without language; and knowing no other than the English tongue I have to think in English. This may be a fault of my mental conformation, and I would like to know if any one can address in thought, any communication to a spirit without the form of words.

His correspondent repeats the ideas of Max Müller, the eminent comparative philologist, who has broached the theory that thought itself is dependent on language, without which there could be no accumulation of ideas, and mental progress would be impossible. His theory is that the word came first, and then ideas afterward. This correspondent's conclusions would logically lead to the same results, for if he cannot think without words, then until words are acquired there are no thoughts. He would gladly be willing to accept that dilemma.

Going back to childhood, we come to a time when the babe has no words at command, yet we cannot for a moment believe that it is without thought; we know to the contrary. When the little child just able to walk, yet scarcely able to articulate a few words, leads his mother to the door to have her open it, or to the pantry for food, although he has not spoken a word, he manifests complexity of thought. If at that age the child be placed in a German family he will soon express these thoughts in the language of that household, and as has been illustrated by sad examples, if placed where it hears no spoken word, it remains in the instinctive child-stage. While this shows that behind the word which represents the thought, thought exists, it also shows the intimate blending of the idea with its verbal expression; so intimate that it is difficult to say to which belongs priority.

The habit of thinking in words is acquired and thoughts clothe themselves in phrases. If acquainted with only one language the thoughts are clothed in the words of that language. If in after years another language is learned, a double process is carried on when speaking. The thoughts are, as a rule, clothed with the words of the mother tongue, and then translated into the foreign. When two persons speaking different languages wish to convey their ideas to each other, they are compelled to resort to the primitive sign language; no words are spoken, yet thoughts are conveyed. To this it may be said in reply: although not articulated, the words expressive of the ideas are thought in one language, and are by gesture and pantomime reproduced in another in the receptive mind. True, but in the savage, half of whose language is gesture, and in the child before the use of words is acquired, this objection does not hold good. This reproduction of ideas by gesture language, in words familiar to the recipient, is a beautiful illustration of the methods by which actual beings convey their thoughts to another. One may understand English, the German, but their thoughts in whatever language, in the recipient's mind are reproduced in the words of his own tongue. It will be inferred from this statement that a spirit will find far more difficulty in impressing words, as names, dates, etc., than ideas; and this inference is sustained by facts. Often skepticism is awakened by the

failure of the sensitive to satisfactorily answer so-called "test" questions. Really such demands show profound ignorance of psychic laws.

However intimate the connection between thoughts and words, so close that by habit we confound the two, as the materialist confounds the spirit and the body because of their seemingly inseparable dependence, by deeper insight we learn that thoughts must exist before the words which express them. A word is an articulation which has no meaning, except that which the mind stamps upon it. It is merely a symbol of an idea. It is not logical to argue that the symbol and the idea for which it stands are one and inseparable; still less that the symbol creates that for which it stands.

There is conclusive evidence of the conveyance of thought from one mind to another without words. When the sensitive magnetic subject is made to read the thoughts of his magnetizer, the result is the same whether the two understand the same language or not; and the same may be said of impressibility to spirit influence. The fact of such impressibility demonstrates the existence of thought free from the limitation of words; and if we seemingly cannot think without the assistance of words, we must refer our apparent inability to the force of habit.

With this understanding we readily comprehend the great and almost insurmountable difficulties a spirit must meet in speaking in a language not known to the sensitive or medium. It is possible for this to be done, as many facts corroborate, but it implies exceeding sensitiveness on one side and thorough knowledge of spiritual laws on the other. In such instances not only ideas must be impressed but the words also, and the latter being arbitrary sounds must be impressed by what may be called, for want of a better term, more or less complete "control."

"Wanted—Facts About the Future."

In another column, under the above heading, a correspondent voices the thought of a great multitude, made up of materialists, agnostics, Spiritualists, and even a host of church members, who feel the old landmarks passing away, and the foundations yielding beneath their feet. Science, which has dissipated the clouds of superstition from one side, has not penetrated beyond the borders of sensuous matter. Doubt is in the air, and even Reason, the final court of appeal, is distrusted. "Reason, unsupported by facts is not a true guide." For conclusions to be correct, it is absolutely essential that data be true. The inquisitor burning the heretic, satisfied himself by reasons that were logically drawn. If a man unconverted is destined for the fires of hell, is it not a kindness to compel him to renounce his false ideas, even if by the fagots, which lasts but for the passing home?

The churches are rapidly shifting their grounds of evidence, conforming to the demands of science, and those who enter their doors are not closely questioned as to belief in the creeds, on which eternal salvation, a few years ago, was believed to depend. There is a demand for a new order of evidence in the line of modern thought consonant with science; Spiritualism, as the philosophy of life, proposes to supply this demand. It claims to give "actual evidential answers to these questions." But here comes the salient point in the communication under discussion. The writer says of theology that it "fills the mind into false repose.... and hope and apathy do the rest." Too true, yet does he not show that in regard to Spiritualism, he stands in exactly the same relation of apathy and rest? It is the position of a great majority, outside of, and even within, the ranks of Spiritualists. They look upon spirits as beings foreign, and outside their lives, whose business it is to come to them with convincing facts and instructive messages. This correspondent admirably expresses in the last passage of his article this constant prayer, "Come, then, happy spirits, if you do exist. Rescue us from this gloomy suspense—this dismal, blind agnosticism."

Something more than desire is needed however useful that may be, as one of the conditions of success. It should be understood that Spiritualism is not a proselyting power, acting independently; we are not to ask it to come to us, but must meet it by our own efforts. If we invite our spirit friends to come and convince us, we must furnish the means. There was a short time ago an eclipse of the sun, which furnished the opportunity for the more complete interpretation of hitherto partially observed appearances. Did astronomers demand that the eclipse should be visible where they chanced to be, or did they without regard to difficulties or expense, place themselves in the path of the moon's shadow? As spiritual manifestations are desired, the means must be furnished, and the conditions of the phenomena be complied with. How, by calling on this or that public medium? This is not advisable, although we have no words other than of praise for those who with honest purpose devote themselves to public mediumship.

To all who feel the need of such manifestations, and who does not? The means for having them are ready at hand. Form a circle of a few interested and harmonious persons; hold the sésances regularly; engage in conversation, or read from selected works on Spiritualism, and sit for an hour hopefully and in a receptive mood, awaiting the results demanded by our correspondent. Be satisfied with small beginnings until greater are obtained. Do not expect angels will appear

bodily before you, nor be disappointed if they do not. Remember that there are difficulties in the way of manifestation, and granting that there are spiritual beings,—one's friends attempting to communicate must be quite as disappointed at failure as are the sitters. One may stand waiting a lifetime and there will come no sign. One may visit the most famous mediums and go away in disgust. If one desires to know, and become convinced, one must take the means into one's own hands, and make the subject a careful study.

"Keep the Church and State Forever Separate."

The JOURNAL is unalterably opposed to "the Blair bill" and to all other bills, the object of which is to Christianize and sectarianize this government. The government of the United States was by its founders intended to be secular. In a letter published in the Massachusetts *Sentinel* of Dec. 5th, 1789,—one hundred years ago,—addressed to the Presbyterians of New Hampshire and Massachusetts (who had complained of the omission of any acknowledgment of God in the Constitution) George Washington said that religion was left out of that document "because it belonged to the churches and not to the State." "Religion," said Madison, discussing the same question, "is not within the purview of human government." And Benjamin Franklin, in a letter to R. Price, Oct. 9, 1780, wrote: "When a government is good I conceive that it will support itself and when it cannot support itself, and God does not care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend of its being a bad one." Mr. Justice Story the most distinguished jurist that this country has produced, said: "It was deemed advisable to exclude from the national government all power upon the subject. The Catholic and the Protestant, the Calvinist and the Armenian, the Jew and the Infidel, may sit down at the common table of our national councils." A treaty adopted between the United States and Tripoli, Nov. 4, 1796, recites, in the eleventh article, as a reason why harmony with that Mohammedan country could be preserved, that "the government of the United States is not in any sense founded on the Christian religion." This treaty was signed by George Washington.

The duty of every citizen, irrespective of party bias or religious views, is to oppose all attempts, under whatever name they are made, to secure an official recognition of any religious system. The memorable words of Grant at Des Moines in 1875 should never be forgotten: "Keep the Church and State forever separate."

"The Devil."

The columns of the JOURNAL are open to every body who has anything to say, provided the writers are respectful in tone and condensed in statement. An article appears elsewhere, which complies with both conditions. It is unique, however, in this: It is a defense of "The Devil." We have had considerable to say in these columns about his majesty; in fact, we have been fighting him for years in the shape of disorderly spiritism. To our experience and vision he has assumed many shapes, and we had supposed that his last lodgment was in the present infernality of some phases of modern Spiritualism. If we did not know that our esteemed correspondent never puts his pen to paper without a serious intent, we should say he was trying to perpetrate a practical joke. The suggestion that John D. Rockefeller of the Standard Oil Company had, within the last fifteen years, demonstrated how the whole commercial world can be and is being re-organized in the interest of a higher civilization, is one of the startling announcements of the age. That he is the incarnation of the devil many believe. We freely confess to having shared this belief, taking what we supposed to be the fact, that the corporation of which he is President was a terrific engine for crushing everything which came across its path. We are not yet convinced that we are wrong. May be that our correspondent will succeed in making us a convert to his theory; but at this writing we shall have to withhold our assent. Our friend promises more; and we are willing that he shall have his say so that our readers may have an opportunity of judging; and also of seeing what defense can be made of the Modern Devil.

The Sawyer-Kellar Hippodrome.

A week ago last Sunday evening one Carrie M. Sawyer, a white haired old woman whom the JOURNAL has repeatedly exposed for a period of nearly twenty years, gave an exhibition at Dockstadter's Theatre in New York under the management of Harry Kellar, the prestidigitator. She contracted to expose the tricks of mediums for physical manifestations, but when the show came off took care not to fully expose her own game. This did not wholly satisfy Harry, who insists on her giving away the whole business. We made no reference to the affair last week because we supposed the notorious reputation of the disreputable creature was sufficient to stamp the character of the exploit; and no allusion would now be made but for the fact that the associated press dispatches announced her as a leading medium enjoying the confidence of Spiritualists generally, and the further fact that several correspondents who have seen the accounts as published in the daily press are anxious for the facts about her. The woman never had any standing

among Spiritualists. A few psychomaniacs, whose morbid appetites can only be sated with spiritistic offal have patronized her hell-broth shop. When she landed in New York several years ago with a male annex named Burke, whom she picked up in St. Louis, she was made much of by that other fraud known as the Spiritualist Alliance, of which ex-Judge Nelson Cross was one of the chief promoters. She appeared before the Alliance as a lecturer; and Cross has spent much time at her psychic opium joint. It is said he has now got enough. It is to be hoped he has.

The Butler-Ohmart Business.

The JOURNAL is in receipt of a printed circular from the Esoteric Publishing Company of Boston, defending "Prof." Hiram E. Butler against the grave charges made against him, in connection with one Eli Clinton Ohmart, alias Vidya-Nyalka, by the daily press of Boston and New York. The circular asserts that Mr. Butler is a man of pure character, that the alleged exposure is the product of a conspiracy. Full details are promised in the March *Esoteric*, which will be late in publication. The JOURNAL has always been favorably impressed as to Mr. Butler's character. This impression has come from those somewhat acquainted with him, and from his picture. The JOURNAL had supposed him to be a harmless sort of an enthusiast, inspired by good motives; it is with reluctance therefore that this opinion is now suspended, awaiting further developments. The charges made against Butler in connection with Ohmart are of a nature which if not true oblige him to proceed against the papers which published them without delay. No explanations outside of a court-room will ever convince the public of his innocence. If what is alleged against Butler and his Boston associates is untrue then is he entitled to heavy damages, and the libelers cannot escape the severest penalties in a criminal suit. The courts of Massachusetts and New York are the arenas in which Mr. Butler must fight for the restoration of his good name.

Mr. W. Q. Judge, "General Secretary American Theosophical Society" writes to the JOURNAL as follows:

"Permit me to say, that at the request of many Theosophists, I have made a careful examination of the records of the Theosophical Society and find that Mr. H. E. Butler never was a member of the Society, and never made application to join it. Readers of your paper should never confound the Boston scheme with our society. Whatever confusion has arisen is due to the fact that the Butlerites allowed it to be supposed that they were Theosophists."

The JOURNAL is informed by those who claim to know that "Butler is the dnpe of Ohmart, not a fellow conspirator." It also comes to the JOURNAL from a source entitling the statement to attention, at least, that Madame Blavatsky is determined to ruin Butler. However disastrous the turmoil may eventually prove to individuals, it will unquestionably purify the atmosphere of Occultism and be beneficial to the truth and the public. The interests of the public and of the truth are what the JOURNAL stands for.

"There are," says the *Golden Argosy*, "3,064 languages in the world, and its inhabitants profess more than one thousand religions. The number of men is about equal to the number of women. The average of life is about thirty-three years. One quarter die previous to seventeen. To 1,000 persons only one reaches one hundred years of life; to every 100 six reach the age of sixty-five, and not more than one in 600 lives to eighty years. There are on the earth 1,000,000,000 inhabitants; 33,033,033 die every year; 91,824 every day; 3,739 every hour, 60 every minute, or one every second. The married are longer lived than the single, and above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor previous to fifty years of age than men have, but fewer afterward. The number of marriages is in the proportion of seventy-five to 1,000 individuals. Marriages are more frequent after equinox, that is, during the months of June and December. Those born in the spring are generally of a more robust constitution than others. Births are more frequent by night than by day, also deaths. The number of men capable of bearing arms is calculated at one-fourth of the population."

A public debate is announced to take place at Cleveland, O., March 21st, 22nd and 23rd, between B. F. Underwood and Rev. Dr. C. S. Bates, rector of St. Paul's Episcopal Church on Euclid Avenue. Dr. Bates was president of Gambier College, and ranks high in his denomination as a thinker, scholar and preacher. He will affirm in the debate: (1) That the Bible contains a series of revelations from God to man; (2) That the miraculous is both possible and probable. Mr. Underwood will maintain that some of the teachings of Christianity are detrimental to the welfare of mankind. These propositions were suggested as the basis of the discussion by Dr. Bates. The character of the disputants can hardly fail to attract large audiences and to make the debate one of more than ordinary interest.

Mrs. Ursula N. Gestefeld left this week for Philadelphia where she has been called to give a course of instruction to advanced students of mental healing. Mrs. Gestefeld is an able exponent of the doctrines she teaches, and worthy of attention wherever she goes.

General Items.

43,000,000 copies of the Moody and Sanky "Gospel Hymns" have been sold in the United States and England.

Dean Clarke has entered upon his third month's engagement at Denver, Col. He is greeted with appreciative audiences.

Senator Coke of Texas is a firm believer in Spiritualism, and is fully convinced that the dead and the living can communicate with each other.

The Queen of Roumania (Carmen Sylvia) has accepted the presidency of a library to be established in Paris, in which only the writings of women are to be admitted.

Miss Lottie A. Campbell, President of Caldwell College, and Miss A. M. Hicks, President of Clinton College, are among the most successful college presidents in Kentucky.

A person styling himself "Prof. E. S. Scribner, trans-speaking medium," is reported to the JOURNAL as infesting the town of Ludington, Mich. He is a man to be avoided.

Lyman C. Howe has just closed a month's engagement in Buffalo, New York, and re-engaged for October, 1889. He is now at his home, Fredonia.

The "Series of Dreams and Visions" related in another column we believe to be truthfully told. The writer is known to us and is a "sensitive," and probably a medium.

A Winnipeg telegram tells of a remarkable fulfillment of a "thirteen" superstition. Thirteen people attended a dinner one night lately and on the following day one of the guests dropped dead of apoplexy.

The annual convention of the American Section of the Theosophical Society will meet in this city April 28th instead of 21st as announced last week. The mistake in the date was not made by the JOURNAL.

The RELIGIO-PHILOSOPHICAL JOURNAL congratulates its Unitarian contemporary, *Unity*, on its enlargement and increased virility. May it grow in breadth and depth of thought, and may its heart furnish blood enough for its superabundance of brain.

John Schmidt, an uneducated boy of fourteen, living near Jeffersonville, Ind., is the newest discovery in the boy preacher line. He is conducting a series of revival meetings, and his eloquence and Biblical knowledge are said to be remarkable.

Mr. and Mrs. W. A. Rowley of Cleveland have our thanks for five dollars to aid in sending the JOURNAL to the worthy poor. Mr. Rowley, it will be remembered, is the medium for independent spirit telegraphy. We constantly hear reports of the good work doing through his mediumship.

Mrs. M. A. Perry, a well known lady of Denver, dreamed in 1864, that No. 23 would be the lucky number in a raffle for a house and lot. Three hundred tickets were sold at ten dollars each. Mrs. Perry bought number twenty-three, which actually won the prize. She has held the property ever since, and the other day sold it for \$18,000.

J. E. Briggs, the oft exposed stickster, against whose pretenses the JOURNAL and *Banner of Light* have for years warned the public, and who fooled the people of the Pacific Coast with the aid of the *Golden Gate*, has turned up in St. Paul. He should be arrested as a vagrant and sent to the workhouse; if he comes here the JOURNAL will have it done, too.

Hermann, the well known prestidigitator, was cleverly outwitted by a Spiritualist in Newark, New Jersey. Hermann was explaining how messages from so-called spirits were produced on slates. The Spiritualist, who went on the stage from the audience, stole the slates from Hermann and substituted clean slates several times without being detected; and the prestidigitator was unable to "get in his work."

Augustus Day a peripatetic gas factory of Detroit is a well-to-do widower. He has for several years been seeking some woman who is good natured, handsome, and silly enough to become his wife. He has no trouble in finding those who are silly, but they don't hand some enough. Matrimonial agencies have tried to help him out, and now he allows himself to be interviewed on the matter by a reporter of the daily press.

Rev. W. I. Gill passed through Chicago, last week, on his way to Minneapolis where he has engaged to give a course of lectures on mental healing. Mr. Gill is an educated man of broad views. Some years since he came into a knowledge of the facts of Spiritualism and voluntarily left the Methodist pulpit. We commend him to the good offices of readers in St. Paul and Minneapolis.

Mrs. Ye Sang Jay and Mrs. Kong Sin He, the ladies of the Korean Legation at Washington, have made a good impression upon society at the capital. The former is twenty-four years old, the latter nineteen. They are pretty, petite, and do not look as though they had seen more than sixteen summers. They are not over four feet six inches in height. Their faces are pale brown in color, their hair is jet black, and their features are delicate and pleasing. They dress becomingly.

The *Christian Register* quotes Max Müller on bookless religions and some of their advantages and adds: "The doctrine of an infallible bible is responsible for a good deal of the skepticism of the present day. The Protestant church has sought to build its religion on the bible instead of regarding the bible as an outcome of religion. It is the common method of evangelical revivalists to hold up their bible as an antidote for skepticism. But this is unavailing unless there goes with it a free, rational interpretation of the bible and unless the foundations of religion are put upon a more solid ground."

Believers in Spiritualism.

[Pittsburg Times.]

The New York Press prints a full page of letters from a number of leading cities showing the extent to which Spiritualism is believed in by leading citizens, together with accounts of experiences by different persons. The Washington letter says that "There are many public men at the capital who believe in Spiritualism, but there are few of them who can be made to acknowledge it." This is doubtless true of nearly every city, and is a fact worthy to be noted. Senator Coke of Texas, is an avowed Spiritualist and among the most prominent in Washington, although he is about the last that would be suspected of entertaining the belief. He is the uncle of the wife of Count Eugene Minkiewicz, who negotiated Wharton Barker's Chinese concession. He says he received the "tip" through the spirits. Senator Plumb of Kansas, is a believer. So is Senator Stanford of California, who is deep and devoted in the faith. A number of other senators and members believe, but make few professions. Bishop Newman is a believer, so is Dr. Lincoln, as well as Professor Elliott Cones. It is asserted that President Arthur held seances in the white house and communications with his wife, whom he adored and whose memory he ever cherished.

In other cities the array of believers in Spiritualism among leading scientists and men of culture and influence is said to be considerable and increasing. We believe it may be said in this respect Pittsburg is not an exception.

With regret we mention that while the Press account covers reports from most leading cities including Chicago and Boston, the RELIGIO-PHILOSOPHICAL JOURNAL is the only paper the reporters speak of. The JOURNAL is spoken of in complimentary terms. The Press account of Senator Stanford's attitude is rather equivocal. The Senator and Mrs. Stanford are both Spiritualists in so far as a belief in the continuity of life and the ability of spirits to manifest goes, however.

The Visitation.

Under the above title which gives no idea of the subject matter, the JOURNAL will next week publish a poem from Hon. A. H. Dailey. This fine production was written after reading Poe's celebrated poem, The Raven. It was rendered by Judge Dailey at several of the camps last season with great effect; it has been highly commended by several expert critics and its publication solicited by at least two of the leading magazines; but the author very kindly decided in favor of the JOURNAL. Those desiring extra copies should order immediately.

The Albany, N. Y., Argus states that a great sensation has been caused by the supposed knowledge of the existence of a haunted house in Mallett's Bay, a small village on the Vermont side of Lake Champlain. A Frenchman named Billings, who inhabited the house, claims that about six months ago while he was living at Colchester Centre, in a house in which a suicide occurred several years ago, he first heard mysterious rappings which annoyed him and his family so that he moved. The raps, however, moved with him, and he then moved to the house where he now lives. The spirits became reinforced, and are more turbulent than ever before. The family are unable to procure much sleep at night, and are terribly frightened. At night the raps are loud and the bed clothes are often taken off the bed. People flock to the house to hear the knocks, and the house is always full. One of the visitors relates that the knocks come from different parts of the house, and when the spectators ask to have them louder they always increase in force.

There is a little pond known as Silver Lake four miles west of Casey, Iowa. Several nights ago an apparition there frightened a farmer's team, which ran away, tipping over the buggy, and nearly killed the farmer's wife. The husband procured a shotgun, loaded it with buckshot, and then lay in wait for the "ghost" four long nights, getting frost-bitten in the meantime. One night lately he filled the "ghost" full of buckshot. It cried: "My God, don't shoot any more, and fell prostrate. The "ghost" was carried home by the shooter and cared for. No one but the attending physician has seen him and he refused to give any name. He is suspected to be a land-seeker who wished to scare the owners and buy the adjoining land cheap.

The Rev. Wong Jack Sang, who presides over the leading Chinese temple in New York is disposed to teach a lesson in hospitality to the enlightened Christian ministers and deacons of that city. He invites all wayfarers who can not get seats in Christian churches to walk right into the joss-house, where they will be made heartily welcome. "Religion," said this simple-minded heathen, "is about the cheapest thing we have among us. Why should we deny it to anybody?"

The Methodist Episcopal Church now has 2,154,237 communicants, against 2,093,935 last year, indicating a net gain in 1888 of over 60,000. The value of church property, including parsonages, has reached the enormous sum of \$97,535,515—an increase for the year of about \$4,825,000.

An Important Forthcoming Book.

"Studies in the Out Lying Field of Psychic Science," by Hudson Tuttle.

To the Editor of the Religio-Philosophical Journal: I wish to draw the special attention of all persons interested in psychic studies to this forthcoming work. Hudson Tuttle's name is known throughout the world. The readers of the JOURNAL are acquainted with the mental features and the inspiration of this man. His mind is scientific and critical and well equipped for elucidating the great problems in a domain of nature but imperfectly trodden, even by leading thinkers. The world needs all that Hudson Tuttle can give it.

This work ought to be in the hands of every person who wants to get a clear view of

the great subject of mind and its constitutional relation to organization and the environment of life. I am sure that the author merits a warm success. He has done a great work. His book ought to have a large and an immediate sale when published.

J. C. WRIGHT.

Those who wish to subscribe in advance for the work may address Mr. Tuttle at Berlin Heights, Ohio. Price \$1.00.

For the Religio-Philosophical Journal, THE DEVIL.

"The evil of the devil springs from his inability to gain his own ends,—the lover of self and the world—without damage to the interest of other people; but when, by the evolution of a true social life, the interests of all others are made freely to harmonize with his own, he is perfectly delivered from his own evil, and becomes overtly what he has always been covertly, the pledge and purchase of a true divine order on earth." Or this: "The Infinite creative love towards the human race contents itself with nothing short of the rescue of our despised, dishonored nature, so that the once divided, but now united realms of heaven and hell fall beneath it and equally attest its will; or if not equally, who knows whether what is last in rank may not as heretofore be first in use." (Henry James in "Society, the Redeemed Form of Man.")

Henry James is the only writer, so far as we know, who has undertaken the ungracious task of vindicating the claims of the devil and of giving him that place in human history he has so justly earned. The above extracts give the clue to his thought, page on page, in this direction. Boehme and Milton have evolved the Luciferian conception. Boehme hints the devil's uses in keeping the Christian stirred up to his duties to his God. The Church in all ages has taken the life out of human effort in making saints minus the devil. Goethe made him the "unknown quantity" in German metaphysics. He was the universal negative, having no tangible existence in the mind of the race (Faust). He was simply an exhausted sensualist, with no power even to help Faust in the solution of his problems for the good of man. He was, however, the universal obstacle, in overcoming which Faust found his God.

James only has had the wisdom to show us who the devil is, and how to use him. He shows him to be the great world renovator—the force that runs all our material concerns. He is called "Progress." He runs our governments, our pulpits, our banks, our railroads, our newspapers (of course the RELIGIO-PHILOSOPHICAL JOURNAL is excepted), in a word, all of our external concerns. If we would stop talking our irrelevant piety and sentimental nonsense about social reforms, brotherhoods and sisterhoods for saving men and women, and let the devil do his sharp and business-like work, humanity as a whole would advance more rapidly, and God Himself would sooner find a place to rest from his weary unknown agony; for until the devil is unmanipulated one side of God stands unmanifested—unrevealed.

Let me shock the sentimentalist by a suggestion. The world has hoped for the millennium through the operation of what it calls Christianity, although Christianity, the Christianity of the Church, has never labored, but only prayed for the "Kingdom of heaven" to come on earth. The devil only has brought us this kingdom.

The age teems with plans for the amelioration of all the classes that suffer: Mazzini, from an ideal in the heaven of his own mind; Fourier, St. Simon, Louis Blanc, Owen, and latest, Thomas Lake Harris, have each in their way sought to bring peace on earth and good will to men by "Association," "Brotherhoods," "Phalanxes," etc., etc. The latter especially has not only exhausted his own store of humanity but has called to his aid the unseen lovers of the race to help solve the problem. Each and all have failed. Has the great God of evolution given up the ship? No! The one who quieted the tempest yet lives, although men think him still asleep. Whilst his silly disciples have been talking and posing as martyrs and promising to save the world, one man, silent, persistent, to some arbitrary, has quietly solved the whole commercial and social problem. Fifteen years ago he organized what has since been known as the "Standard Oil Company." "E Pluribus Unum," was the form of his idea. In five years this saved the oil business from absolute anarchy and destruction. He worked out such a success financially as to make not only himself and associates wealthy, but he has shown the commercial world, which is the substrate of all society, how commerce may be re-organized.

The "Standard Oil Trust" is the same idea carried into federative form, and from its conception proceeds the "trust system" which we will have the association of labor adjusted to it. Thus the devil—who is the divine man in the practicalities of life—has demonstrated through his servant—John D. Rockefeller—the solution of the world problem. Gould, Stanford, Huntington, Sage and others, chiefs of the new realm, are following up the thought of the one man who first solved the riddle of the commercial sphynx.

Here is something for our sentimentalists to think about. We shall have more to say in this direction hereafter.

Parkersburg, W. Va.

Dr. Dean Clarke's Advertisement.

Knowing that you are ever ready to help good efforts, as well as to expose fraudulent ones, I wish to say to your many cultured readers that I have just published a compendium of our philosophy in the form of two Anniversary poems. The first was published in San Francisco six years ago, and commended by Rev. Samuel Watson and many others, as the best synopsis of Spiritualism that had been published. I have, at the urgent solicitation of many friends, just republished it, together with another containing eighty-eight lines, which I regard as my masterpiece of poetic composition. The two poems cover nearly the entire ground of our didactic philosophy, condensed into a most succinct and attractive form; and they make a pamphlet that will do most efficient missionary work if put in the hands of all philosophic investigators. I solicit immediate orders from all your readers so that they may have it to read at the coming Anniversary, Mar. 31st. Price, single copies, 10cts.; 11 for \$1.00; 25 for \$2.00. Any good reader who will read either poem at any public meeting can sell them "like hot cakes." The two poems contain over four hundred lines that are clear, and ancient as well as sentences. Even investigator in the world ought to have a copy. Please send orders immediately to Dr. Dean Clarke, No. 26 West 10th Avenue, Denver Colorado.

GENERAL NEWS.

The Merchants' national bank at Des Moines has closed its doors.—A slight earthquake shock was felt at Bloomington, Ill., last Saturday night.—George Burrham, a millionaire citizen of Milwaukee, died recently of pneumonia.—A young Seminole Indian went crazy recently and killed seven of his tribe near Okachobee, Fla.—Thirty girls employed in the silver-plate works at Aurora struck last Saturday because of a 30 per cent. reduction in wages.—The wife of M. A. Farlow, a farmer living near High Bridge, Iowa, died three weeks ago, and recently her body was stolen from the cemetery.—L. B. Eaton, an old farmer who died recently near Fremont, Ind., left 1,000 acres of land to be used for the benefit of friendless women of good character.—Mrs. Samuel Future, wife of a farmer, was burned to death recently near Columbus, Ind., by the accidental ignition of her clothing while she was standing before a grate.—Maggie Mitchell, the famous actress, is suing for a divorce from her husband, Henry T. Paddock.—Sylvester Grubb, who was sentenced to be hanged at Vincennes, Ind., April 19, for the murder of Gertie Downey on the Princeton fair ground last fall, has escaped from jail.—The strike of Knights of Labor limestone quarrymen at Carbon and Hillsdale, Pa., is assuming a serious aspect. A dozen families have been ejected from houses owned by the company.—The United States grand jury at St. Louis has ordered the arrest of ten colored men who are charged with colonizing and voting two hundred of their race in the November election.—The body of the Madrid suicide was identified as Pigott, the forger of the Parnell letters.—In the Canadian Parliament a motion to continue the modus vivendi in force for another year was defeated—yeas, 65; nays, 103.—The French Chamber of Deputies voted approval of the Ministerial order suppressing the Patriotic League.—The German Government decided to prevent Dr. Feter's expedition from proceeding into the interior of Africa.—The Pope celebrated his seventy-ninth birthday.

Last Excursions to the South at one Fare for the Round Trip, via Illinois Central R. R.

The last cheap Excursions to the South this season via the Illinois Central R. R., will leave Chicago on Tuesday, March 12, and March 26. Rate only one fare for round trip, tickets good to return within 60 days, and good for stop-over privileges at any point south of Cairo. Best of mind in these special Excursions the Illinois Central R. R., will sell Excursion tickets at one fare for round trip to all stations on its line in Tennessee, Mississippi and Louisiana, also to Welch Crowley's, Jennings and Lake Charles, La., via New Orleans. For through rates and tickets apply to nearest Ticket Agent and for further information and pamphlet, entitled "Prosperous Northern Settlements in Tennessee, Mississippi and Louisiana," apply to F. B. Bowes, Gen'l Northern Pass. Agent, 121 Randolph St., Chicago, Ill.

Test your cows or your milkman's cows. How? You can do it with one of Brown's Improved Cream Testers advertised in this paper. Let your milkman know you have one. Those who keep the tester get the best milk. Sent post paid for 35 cts., by the SUMNER MFG. CO. 37 Franklin St., Chicago. Mention this paper. The ad will not appear again at once.

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City of Mexico Special. The beautiful Pullman Palace Hotel Car "INTERNATIONAL" will leave Chicago for the City of Mexico, March 12th, 9 A. M., via Chicago & Alton R. R., on its second trip to the City of Mexico. Stops will be made at Austin and San Antonio, Tex., Zacatecas, Aguas Calientes, (Hot Springs), Leon and Silao, Mexico. Cost of the trip, including railroad fare both ways, meals and Pullman accommodations for eleven days, \$150.00. For maps, time tables, etc., call or address R. Somerville, City Passenger and Ticket Agent, Chicago & Alton R. R., No. 89 South Clark St., Chicago, Ill.

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BY HATTIE J. RAY.

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Voices from the People.

AND INFORMATION ONVARIOUS SUBJECTS

A Prophecy of the Fate Awaiting Some of the Editor's Contemporaries.

The Editor of the Religio-Philosophical Journal: This is a funny world, isn't it? Leastwise it is to some of us who can see the humorous side of things, even when we are worn and perplexed by the petty annoyances and graver cares of life. I've often contrasted your vigorous, independent course, hewing to the line regardless of where the chips may fall, with that of your talkshop contemporaries, whose aim seems only to be to play successfully the Good Lord-Good Devil role so that no friction may come to their dear souls. I am sure you must sometimes feel as though it were hardly worth while to contend on your own. I therefore commend to your attention the moral contained in the following dialect poem written by S. W. Foss and published in the *Yankee Blade*. Possibly some of your "charitable" brother editors may be able to see the point.

E. T. NICHOLAS PENNYSNYKLE AS A JOURNALIST.
He wuz a reg'lar angel, this ere Nicholas Pennysnykle,
Er fittin' chum for Gabriel, er twin brother to St. Michael.
Folks said how he wuz lost on earth—a stray ox roamin' round,
An', like other lone, stray critters, should be locked up in the pound.
Goll he wuz good, outrageous good, and didn't have no fault,
Which made him taste rebout as flat as taters 'thout salt.
We useter watch him w'en he walked, to see him fly and float,
We kinder hoped to see his wings sprout thro' his overcoat.
But he went and bought a paper, called the *Metropolitan Hornet*,
With fourteen soots for libel, an' a double morgize on it.
An' he said: "I'll make a paper that shall please the wide world over,
That shall fall like dew er Hermion on a field er growin' clover."
"I'll excite no anermosities on the part of any reader,
Spread sweet honey on each local, plaster salve on every leaser;
All bitterness, blame an' abuse I'll carefully eliminate,
An' fling round praise an' taffy, puffs, an' sick-like indiscriminate."
But they said he was the stupidest, the dumbest, most eternalist,
The woodenest, an' crankiest, outrageous kind er journalist.
An' the town streamed out in crowds, as if the fates had yanked 'em,
With var'us kinds er knives and clubs, an' centered at his sanctum.
The dimmercrats was angry, and at once begun to drum him,
An' a mighty mugwump athlete cum in one day to club him;
Once a Presbyterian deacon smote him with a furnace clinker,
An' the nex' day he wuz mangled by an infidel free thinker.
An' one day he was peppered by a buffy milk inspector,
The same mornin' he was horsewhipped by a 'piscopal rector;
He was fired at by the butcher, he was white-capped by the baker,
An' his vertebra was broken by a meek an' gentle Quaker.
An' he whispered with his dyin' breath: "A man—what runs—a paper
An' tries to tickle all mankind—hain't cut—the proper?"
So he died, this reg'lar angel, this ere Nicholas Pennysnykle,
A fittin' chum for Gabriel, a twin brother to St. Michael.

"The Tiger Step of Theocratic Despotism."

To the Editor of the Religio-Philosophical Journal: How much we desire to thank Brother Hudson Tuttle for so truly naming the insidious efforts being made among certain classes of our citizens, to obtain an entire wedge whereby to turn our free country into a Theocracy. To cast aside the wisdom of our fathers that was bought by so much of suffering and experience; to turn from the vomit of the ages and crawl again in the slime of law-supported bigotry and intolerance. Brother Tuttle's notice in the *JOURNAL* of Feb. 16th, is most able and timely, revealing the true situation of some of us have seen and felt for many months.
It is time to cease sneering at its impossibility. It will be impossible if the wise and liberal minded of our citizens—those who have kept pace with the growth of truth in our own day—will arise and do their duty, and not sit supinely by and see the world set back again through the efforts of a few. We must again pass through the fires of purification, as unworthy to know and enjoy the glorious liberty that truth gives to her followers, to those who are wise and willing enough to work for the fruitage ever ready for the gathering.
I want to see "The Tiger Step of Theocratic Despotism," published in a pamphlet form and circulated broadcast among the people. We will do our share in Hockessin. Who will join with us in the effort? It is for those Spiritualists, largely, that the blatant bigots must be checked. Let them be up and doing. Row much we now need your Publishing House as an engine for just such work. Think not, brother Spiritualists, that the "Spirit-world" will protect us from oppression unless we aid them with a will. They have never done it in the past, and will not do it now, unless we earn their help by active earnest work. That is what we are here for and I beg we may not deceive ourselves by acting otherwise.
J. G. JACKSON.
Hockessin, Del.

Wright in Vineland, N. J.

On Thursday evening, Feb. 21st, J. C. Wright, deserved an interesting lecture to a good audience in Vineland, N. J. His remarks were centered on his "Stern Experiences." He gave his views on the question and expressed great sympathy for the Indian, and hope of the future greatness of the race.
On Friday morning Mr. Wright officiated at the funeral of Mrs. Keith. There was a large attendance of Spiritualists. His closing remarks were: The qualities of body and soul are infinitely contrasted. Matter obeys life, and life is the servant of the soul. This body that you see is the remnant of the dear mother of these children. The mind which had its dwelling place in that body is gone elsewhere. We cannot see it. It is hid in the mysteries of existence. Nature presents evidence of the existence of the soul, that we cannot deny. It would be absurd to believe the contrary. This mother's soul lives in an empire of nature which we shall see sometime. In forty years most of us will be where she is. The grave is not the thoughtless paradise of endless sleep and the extinction of joy and hope. She has entered into real life and taken with her her memory, care and her love. Spirits are better than we are, as heaven is more glorious than earth. Around her loved ones she will hover, an angel of light. As a wife and mother she did her duty. Her home was the abode of affection and virtue. If death impart to her no added glory, she is good enough for an angel. We shall not see her again. She will be silent. Spirits are at home in heaven. We shall meet her there. There we shall see her. Over the vortex a voice may come. She may inspire her children with virtue and hope, but this body will be silent and vanish. We are advancing to the same end. Every soul stands for what it is worth. Twenty years hence these young children will look through the mist of years, with tears in their eyes, upon their mother's last look and love her with a great love, but not so great as the love she has for them to-day. The legacy of a virtuous life is precious. Children never forget your mother. She will never forget you."
X. X.

"Signs of the Times," as Seen by the "Light of the Way."

Signs of the Times from the standpoint of Science. An address delivered at the First Methodist Church, April 26, 1888, under the auspices of the Western Society for Psychological Research. By Prof. Elliott Cones, M.D. Chicago Religio-Philosophical Publishing House, Pamphlet, 44 pp. Price, 15 cents.

Prof. Cones occupies an enviable position among the scientific writers of the age. Perhaps not the least interesting of his published works treat of Theosophy and Psychological Research. His "Biogen Series" were most valuable contributions of the spiritual literature of the century. The term spiritual, when applied to Prof. Cones' writings, should be used in its highest sense, and not as too often used in connection with much of the trash that goes under that name. The lecture before us is refreshing, encouraging, and uplifting.
Among the Signs of the Times are mentioned: First, "The Woman Question"; Second, "Spiritualism"; well named the "Mainstay of the Age"; Third, "Despair of Science"; and third "Psychical Research," to which we turn wistfully for light upon the deeper problems of life.
Upon the Woman Question we find Prof. Cones standing with those noble women who composed the International Congress of Women. Think for a moment of the things of which these women are the power, the fixed, firm, if you will, the determination of the great women who have led their cause for a life time. It is a grand result that we see to-day. It is all abroad, it is in the air; the birds are carrying the news, the flowers are nodding the tidings to one another, that woman's rights are secured in America. As we follow our author we find ourselves gradually slipping from the Woman Question into Spiritualism. For "that problem is widened in a still broader one." And "that broader problem is not merely political or social or even worldly; for it is also spiritual. It is no other than Spiritualism." Unbiased examination of any question comes up to us upon Spiritualism, but must content ourselves by selecting a few brief sentences. "Men who thrill to a thought and seek the skies have most need to take their bearings well when they 'hitch their wagon to a star,' as Emerson advises. 'No wonder the Church hates Spiritualism more than it does the devil. The latter is hateful to the Church, and Spiritualism is worse than useless. For, to prove a creed to be true to kill that creed to all credal interests and for all priestly purposes. Belief and dogma both rest on the evidence of things unseen; that is, upon ignorance of the facts in the case.' Speaking as a Scientist, 'accustomed to cool, critical, skeptical, yet unbiased, examination of any question that comes up,' Prof. Cones says: 'I smile at the conceit which pronounces the thing 'impossible,' because that decision presumes to have discovered everything that is possible.' In speaking of the phenomena of Spiritualism, he declares 'that the alleged phenomena of Spiritualism are true, substantially as alleged.' He would not be misunderstood. He comes up to us saying 'that everything in Spiritualism is true, or that all the instances of alleged phenomena are genuine, far from that.' Granted that most of the public exhibitions are 'fraudulent,' that most of the rest are 'obscure,' and others are 'illusory and delusive,' 'residuum, not thus set aside, is a vast array of natural phenomena which cannot be set aside, cannot be accounted for as yet, and have not yet been explained to the satisfaction of science or of average every-day common sense. In a word we do not know what these phenomena mean, unless, indeed—a tremendous admission again—they mean what they say.' How to handle this great subject with safety, if not with advantage, comes up to us in the domain of 'Psychical Research.' This part of the lecture is of a highly interesting character, and filled with information of great value to the student of Psychological Science. Our limited space forbids our making further quotations. And we close our review regretfully, feeling that we are doing a great injustice to the gifted author of this most valuable contribution to Spiritual science. If our readers desire a copy of this lecture, it would be a pleasure to us to order the same for them from the publishers at the price given above.

THE 31ST OF MARCH.

The Views of Two Prominent Spiritualists.

LETTER FROM MRS. LEAH FOX-UNDERHILL.

To the Editor of the Religio-Philosophical Journal: The article in the *JOURNAL*, headed, "What Day Shall We Celebrate?" strikes me very unpleasantly. What day can we in truth and honesty celebrate, if not the thirty-first of March? Mr. McCarty admits that "no doubt exists that the first spirit rappings were produced through the mediumship of the Fox children." He thinks the "burden of the Fox scandal is too great a load for Spiritualists to bear." Spirit manifestations of every form were known and investigated in my family long before my mother was married; but intelligent skepticism was never known until the thirty-first of March, 1848. Mr. Boynton is weak; perhaps his back is not fitted to the burden. Poor man, I pity him!
My brother, David S. Fox, whose unimpeachable character is well known, and my sisters, Mrs. Stephen B. Smith and Mrs. Osterhout, their families and other members of the Fox family, by far too numerous to mention, where do they stand? How have they sacrificed their time and money for the truth? Mr. Boynton mentions Judge Edmonds as the greatest among the investigators. Well, I could mention thousands as great as he, sober men, too, who knew exactly what they were about at all times, and now, last, but not least, I mention my husband, Daniel Underhill, who has stood by me and the cause faithfully for over thirty years. It may not seem to be my place to eulogize him as I am going to do, but I am quite indifferent to criticism, and I feel sure he is so well known that my words will be received everywhere. In honesty he can have no superior. He is now President of the same office where he has been since he was mere child. The fourth day of March it will be fifty-two years since he entered the office he is now in. I give this to my long trusted true friend, E. W. Capron, who has done his duty faithfully, to enclose to you with any remarks he may see fit to add.
New York City. L. F. U.

LETTER FROM E. W. CAPRON.

When Judas Iscariot is said to have betrayed Jesus for thirty pieces of silver, did any one pretend that for that reason Jesus should be abandoned, and for that reason some other name or person be substituted for those who believed in him? Or, when Benedict Arnold proved to be a traitor, was it any reason why the men of the Revolution should change their designs and abandon their old leaders? This would seem to be the conclusion of Mr. Boynton.
The Fox Sisters were as good mediums as were ever developed for that class of manifestation; and they were as true in the early manifestations. It was not until their full time had passed, and they were tempted by popular applause and corrupt society, which encouraged them in the use of stimulants at tables and on all social occasions, that they fell. In this condition they continued for many years, notwithstanding the efforts of friends to save them from total wreck. It was the influence of a corrupt society and a designing church that contributed to the fall.
I hold that there is no excuse for them more than others, and they must take the consequences of their own downward march. Spiritualism is certainly weak if it cannot stand such moral delinquencies. If they will stand boldly forward and resist every effort of those who display immorality, they are making no excuse for them on the plea that the spirits induced them to act as they did, we shall be gainers by it. A spirit who is immoral has no more business to be encouraged than a human body which has not reached the spiritual stage, and we should not encourage them in any place or stage of existence.
So far as the celebration is concerned I heartily agree with Mrs. Underhill, for I know as well as any one, the trials of the first mediums of modern times, and what they suffered. We are passing along, and shall soon be beyond the sight of mortals; but we want to see the early days properly commemorated and know of no better day than March 31st.
New York City. E. W. C.

The horses on some of the stage routes in Nevada are trained to wear snow shoes. After an animal becomes used to them he can travel four or five miles an hour where it would be impossible to go at the distance in a week without the shoes. The shoes are made of thin steel plates, and measure about nine by eleven inches. The horses are shod with long heel calks, which go through the snow shoes and prevent their slipping going up and down hills.

SUPERSTITIONS OF THE STAGE

Macbeth Music and Yellow Clarionets

Sure to Bring Bad Luck to Actors.

A Mail and Express writer was waiting the other night in the rather spacious green-room attached to the Fifth Avenue Theatre, lumbered up as it is now with the old-looking furniture which forms part of the mountings of "Macbeth," when one of the company with shaggy wig and shining armor, passed him on his way to the winding stair which leads to the dressing rooms above. He whistled as he went a bar or two of somber melody, when an old and well-known actor, who is also in the cast, seized him by the arm and exclaimed: "Stop that infernal air. Do you want the theatre to be burnt?" The youngster did not seem to take the outburst amiss, but stopped his whistling, and continued on his way.
"Why did you stop him?" asked the reporter of the veteran.
"That is the question, isn't it? It is one of the superstitions of the stage," said he; "he was whistling 'Macbeth' music. Locke's music, you know."
"Well what of it?"
"What of it, sir? I need hardly tell you we actors are a superstitious race. In this particular instance, you are doubtless aware the incidental music, which for generations has been used by late producers of 'Macbeth,' was composed by Matthew Locke, and is considered to be very fine and appropriate. All the legitimate actors of the old school firmly believe that he or she who sings the 'Macbeth' music off the stage or when not actually engaged in the performance of the play will meet with a tragical fate. So deep-rooted is this aversion that late yesterday Locke's music has passed into innocuous desuetude among many stars. Mrs. Langtry, for instance, whether from this cause or some other, has relied on Mr. Puerner to furnish the incidental orchestration for this revival of the tragedy.
"Have you ever heard of the yellow clarinet?"
"Yes, I have," said the reporter; "it is a very widely spread superstition of all I remember, in my younger days when traveling through the country. One night in a little Pennsylvania town we actually had a house more than half full and I was congratulating myself on being able for once to pay our board bills, when the youth who acted as call boy, came in and begged me to wait a moment. He was a long face, 'De camp's' struck," says he; "they won't go on no bow." "Why, what's the matter?" I asked, do they want their salaries in advance?" "Wurs not that," he said, "dere's a yellow clarinet in de orchestra and the Dutch leader he won't turn him out," and this I found was the real cause of the strike. The clarinet is hateful to the Dutch, for no apparent cause. Eventually I managed to effect a compromise and a black ribbon was twisted around the offending instrument in suchwise as not to interfere with its being played upon and then my company consented to allow the curtain to be rung up."
—Mail and Express.

A DELICIOUS SLUMBER

With Only an Occasional Wakening For Refreshments.

While the general public has been occupied with a multitude of absorbing topics, a local physician has been quietly perfecting a scheme which offers peculiar attractions to those who would withdraw for a time from the cares and perplexities of this world. The principles upon which the treatment which produces this result are founded are not new, but it is claimed that new results have been obtained.
After four years of unceasing effort Dr. J. R. McCartney of this city has succeeded in artificially producing profound sleep. This is different from a state of coma, as the sleeper may be aroused by external impressions, and as in ordinary sleep, there is a state of consciousness, so far as the external phenomena are concerned. No ordinary impressions upon the organs of sense are either felt or perceived, although an extraordinary impression, or even an habitual one upon which the attention has previously been fixed, occasions a renewal of sensorial activity. The awakening sensations are again immediately and instantly postponed by the operation of the drug, so that the patient is able to take a full meal of easily digested and nourishing food, and keeping the patient in a suspension of functions of the cerebral and sensorial ganglia, without having undergone the wear and tear of a full day's work. The remedy is intended particularly for brain working people. A person suffering from nervous exhaustion of any kind is thus given a practical mode of entering a delicious slumber for a definite or an indefinite time, with an occasional wakening for refreshments.
The treatment is being patented, and when it is put into practical operation will doubtless prove a boon to many. It will be an improvement for the tramp, upon the present method of applying at the police court in the fall of the year and requesting to be sent to the penitentiary for six months, so that he may come out in the balmy spring, without having undergone the wear and tear of a full day's work. A hundred other obvious advantages would be placed within reach of the public, and still greater possibilities would doubtless be revealed to the inventor. To be able to be shelved for eight weeks or six months, with an attendant to wake and feed one once in ten days or so, is one of the possibilities of the near future. —Herald, Rochester, N. Y.

A New Outer Body.

The relation of the newly budding life of thought and aspiration to the old belief is clear. Every organism has an outer body of partly dead matter, whose function it is to guard and preserve the vital process. In the living organism, this matter, when wholly dead, is disposed of variously. In some cases it is cast off, as in the case of the snake, which sheds its skin, as the crab drops its shell. Man sheds his scarf-skin by degrees—continually slipping off this outer body. In crisis periods, man, too, well nigh completely sloughs off his outer skin, and the vital forces grow a newer outer body. It is the analogy of this physical process which we are seeing going on in the intellectual movement of the Church to-day.
The traditional popular theology of Protestantism, which is but the traditional popular theology of Catholicism, handed on, is embodied in the Confessions of Faith and Creeds which date from the Reformation. These constitute the outer body of the Church, and it is this outer body which is being sloughed off, out of it, but which serves thus to guard the growth of an inner, finer life of thought. While this outer body of dogma was not wholly dead, there was no need of its extrusion. Now, however, it is so well de-vitalized that it has become a burden to the body, whose plastic life it cramps, restricts and restrains from growth. It is the effort to get rid of this outer body of nearly dead theology which causes the commotion in the organism of to-day. This effort is the sign of a crisis period in the Church. If the effort is successful, the Church will find herself free to grow a newer outer body of popular theology, within which to conserve her more vital faiths, and thus to escape the danger of death. The signs of the times, that this effort will be successful. It is already practically successful. The scarf-skin is peeling rapidly away. The shell is loosening fast from the organism. —Rev. Heber Newton.

Wm. S. Clark writes: Spiritualists seem to have an unyielding grip on the doctor as people in the churches. Among the millions who believe in Spiritualism, how small a proportion weave its divine teachings into their daily life and make it a religion to live by. The majority, perhaps, are wonder-seekers, mere test hunters, or gullible patronizers of mountebanks and tricksters; but there are a few who are sincere and earnest in their faith and women. All honor is due to the RELIGIO-PHILOSOPHICAL JOURNAL. Its course tends to educate, elevate, and infuse the true heaven throughout the whole mass; so much so that no other spiritual paper, perhaps not all others combined, is so warmly commended by the liberal clergy, the second highest authority in the religious world, as the uncompromising stanch old RELIGIO-PHILOSOPHICAL JOURNAL. May the higher powers open the hearts of Spiritualists to sustain and strengthen it and help it to achieve its end.

If Not, Why Not.

In an editorial on "Prison Reform" in a recent issue of the *Christian Nation*, is given the concise presentation of the senior editor's views in regard to the right treatment of criminals:

"The prison should be a place of discipline, not of discipline for the purposes of redemption, but for the purposes of retribution. It should be a place of labor, not the labor should be adjusted, not with references making life burdensome to the prisoner as a penalty for past misdeeds, but with reference to developing a purpose of industry and a habit of industry. The prisoners should be kept under strict law, but law contrived, not to make him wretched because he has done wrong, but to make him strong to resist temptation and to do right in the future; and the term of his imprisonment should be adjusted, not with reference to the sin which he has perpetrated in the past, but with reference to the protection of society in the future."

These are admirable words that will meet the approbation of right-thinking men; but let us apply them to the singer in the hands of his Maker, and take the word of the senior editor's views in regard to the right treatment of criminals:

In the light of the humane intentions cited above in their scope intended to embrace the most hardened and depraved criminal, is not the story that for sins committed in the short space of man's life, unrepented of, the helpless being shall be cast into outer darkness and ceaseless torture through all the ages of eternity, with no hope of redemption, no more chance for repentance or slightest opening for a newer and better order of life, the most monstrous injustice and cruelty it is possible to conceive? Why does this leading expounder of the law of a God of love assume to himself the right to be more just and merciful than the divine Father of all human kind? The criminal against the laws of a country has the privilege of setting himself free from those laws if they do not suit him, by taking up his abode in another; but the other hapless sinner, thrust into being with no consent of his own, weighted with the weaknesses of his parents and the original disobedience of Adam, and with no means of escape from his adverse circumstances, is bound by fate to his condition, with no power of decision whether he will fight the hard battle of life or not.

Why, with the same pertinence and justice, may it not be said in every orthodox arraignment of man's liabilities and future condition: "Hell should be a place of discipline, not of discipline for the purposes of redemption, but of discipline for the purposes of retribution. Hell should be a place for character building, but the character building should be adjusted, not with reference to making the sinner's existence burdensome as a penalty for past misdeeds, nor with reference to making the endless torture an engine of fear to sinners yet to come, but with reference to the well-being of one of his heavenly Father's children, and the full accomplishment of a benign and all-wise creator's design in his development."

Wanted—Facts About the Future.

To the Editor of the Religio-Philosophical Journal: Reason, unsupported by facts, is not a true guide; for reason by itself brings the best minds to entirely different conclusions. The support afforded reason by citation of facts said to have occurred in the past, is usually negative, for the facts are usually full of lies and exaggeration, speculations and conclusions from the biased views. Reason has in its case produced a firm, dogmatic belief in a Deity and a future life. In another case, as acute a reason has brought its possessor to the belief that nothing exists but what the senses can apprehend.

Go to the dead man's body. See it rapidly decay. Can you, without revelation say, with any sense of conviction, that that is not the end? But revelation, so-called, does not satisfy every earnest mind; for, although it is true that invisible forces are the only motive power of the universe, yet all such forces with which we have direct sensory dealings are, with the exception of the vital force, in a state of dispersion. They have no coherence into specific form, but tend to spread and extend as far as inherent energy and combating forces will permit. The vital power of the animal or vegetable is the only force we know of, which is confined to a specific form and end, and which, such as electricity, light, heat, magnetism, vibration, etc., are absolutely formless. They constitute one vast reservoir, so to speak, each of its kind, and any separation of a portion is accompanied by a tendency of that portion to join the whole again. It is well known that what eagerness electricity 'escapes,' and all the other forces tend continually to this dead level of oneness.

The animal or vegetable body seems to be the only thing which for a while confines vitality in a specific form, thereby producing individuality and consciousness. When this is disrupted, who can say, without sensory testimony, that the vital force does not re-appear in some other form, or in the other forces? Will it not then be dispersed and lost as an individual, conscious force? If so, our fond dreams of immortal consciousness are vain and illusive. Actual, tangible evidence is needed for all of us that we may know the truth on this question. Will my life power, which I seem to hold firmly now, but which my visible body seems to be the only real continent of, be desipated at death, as that body will be, and as all other forces are? If not, what can hold that vital power together after the visible vessel in which it is now confined shall be disrupted, and its elements have gone to join their kindred gases and earths?

Spiritualism claims that it can give actual, evidential answers to these questions. Let us therefore forward and do so. Theology tells the mind into a false repose on this subject, till a man thinks he knows all about it, whereas he knows nothing at all; he has merely been told; and hope and apathy do the rest. So that to him, individually, Heaven is but an El Dorado, which may have no existence, and the weltering carcass may be the last of him, as far as he knows, and as far as he is concerned.

Come, then, happy spirits, if you do exist, rescue us from this gloomy suspense, this dismal, blind agnosticism; collect around you once more, if you can, such atoms of matter as are freely scattered in space, so that you may be tangible to these poor, weak, bodily senses. Show us, oh, blessed ones, that you are not dissipated into thin air, or swallowed up in the boundless ocean of combating forces; but that your vital powers are contained in immortal though invisible vessels, and that you are still conscious, loving men and women. Then shall our joy be as that of a man awakened from a terrible nightmare. Then shall we know what it is to live, and our whole being will thrill with the glorious consciousness of the living, unquenching, and we shall indeed live! live! live! So let it be.

Superstitions and Figures.

Virgil tells us that the gods esteem odd numbers. Miraculous powers are supposed to be possessed by the seventh daughter.
There were seven wise men in antiquity and seven wonders of the world.
Nine grains of wheat laid on a four-leaved clover enables one to see the fairies.
It is an ancient belief that a change in the body of man occurs every seventh year.
Falstaff says: "They say there is divinity in odd numbers, and seven's the magic number."
In the Faroe Islands there is a superstition that seals cast off their skins every ninth month and assume the human shape.
The number three was the perfect number of the

Pythagoreans, who said it represented the beginning, middle and end.

Among the Chinese heaven is odd, earth is even, and the numbers 1, 3, 5, 7 and 9 belong to heaven, while the digits are of earth earthy.

The Siamese have a regard of odd numbers, and insist upon having an odd number of doors, windows and rooms in their houses and that all staircases must have an odd number of steps.

Notes and Extracts on Miscellaneous Subjects.

Growing and shipping oysters is becoming a lively business at Pensacola, Fla.

The Nevada assembly passed a bill prohibiting the sale of intoxicating liquors to women.

The latest craze among actresses is the hand and arm photograph. They spend no end of money for such pictures.

The rabbit pest is again making headway in Australia. The means taken to eradicate it have proved insufficient.

George Davis, a Newark man, felt so bad about signing his will the other day that he went out and shot himself.

Southern papers are discussing the possibility of establishing a negro reservation on the principle of the Indian Territory.

A much-abused man in Palatka, Fla., wrote to one of his enemies, calling him an ass, and thoughtlessly signed himself "yours fraternally."

A novelty in a timepiece is a silver dog. The clock is set in his side, a real tongue wags in his open mouth, and his tail ticks off the seconds.

St. Louis has no less than seventy-eight Chinese laundries, and pays out over \$100,000 annually to Mongolians to have its washing done.

It has been circulated that not less than 20,000,000 white people each have a large enough to be visible as a "shooting star," enter our atmosphere daily.

A farmer at Hartford, N. Y., has been indicted by the grand jury for neglecting to remove and destroy some diseased peach trees that were in his orchard.

John C. Ropes, the lecturer of Cambridge, possesses the finest portrait of Napoleon now in existence. It represents the emperor at the battle of Aroala.

Wedding rings were used by the ancients, and put upon the third finger, because of a supposed connection of a vein in that member with the heart.

An Arkansas man who bears the name of Jerusalem John Johnson wants it changed to John the Baptist Smith in order that he may inherit ten acres of land.

Maine has grown ice eleven inches thick up to this date, which is only about one-third of the thickness of her average winter crop. It's cold, though, and that consoles her.

St. Louis has half a dozen or more professional clock winders. They each have a list of timepieces which they are to wind on certain days. One of them says he attends to 200 clocks a week.

The decline in land values still continues in England. A farm of 340 acres at Shepperton, which was bought for £16,000, is now offered for £3,400, and a farm of 200 acres near Chelmsford can be purchased for £1,820.

A woman who became insane from religious excitement and was admitted to the asylum at Staunton, Va., in 1823, has just died, having been an inmate of the institution for sixty years. She was ninety-two years old.

A New York street car conductor complains that ladies take especial pains to pay their fares in copper, and that if he gives them change in the same coin he is greeted by an angry glare that makes him feel like a culprit.

In Greece it is not yet recognized that women have their privilege of working. An enormous petition has been addressed to the house asking for secondary education for women and for the foundation of lycæums for girls.

During the Presidential campaign a Harrison and Morton flag was hoisted over the office of the *Interoceanic American* at Baranquilla. It has been forwarded to President-elect Harrison as a "souvenir of the campaign in the tropics."

The Paris Academy of Science is just now excited over a plant called Colocasia. This plant often exhibits a trembling or a vibrating motion without any apparent cause, and as many as 100 or 120 vibrations have been observed in a single minute.

The custom of tolling the bells of steamboats when passing graves on the Hudson River has been adopted by a few boats in imitation of the custom among steamboats on the Potomac when passing Washington's grave at Mount Vernon.

The women of Denmark, to the number of 20,000, have petitioned for the right of suffrage. A "social and political" school for women has recently been opened at Copenhagen, where modern history, constitutional and moral, and psychology are taught.

The idea of the cost of fighting the teredo on the Pacific coast can be gained from the statement in a California journal that "24,000 gallons of creosote will be required to coat the piles for a new wharf at San Pedro. The creosote was imported from Germany."

A sheriff in Georgia actually attached a railroad train by running a chain through one of the wheels of the engine and fastening it to the track. After a while he was convinced that he had no right to stop United States mails and the train was allowed to proceed.

The Maine Farmer tells of a needy family for whom kind friends took up a contribution, raising \$25 in money. The recipients were grateful for the aid, and the whole family went to the photographer and had their pictures taken to send round to those who had befriended them.

The meanest man in England is said to live in the town of Woodbridge. Some one was about to present his daughter with a sea-skin sash, but he refused to let her accept it, on the ground that it would cost too much to buy camphor to keep the moths from it during the summer.

A court train worn recently by the young German empress was six yards long, and of the finest white Lyons silk, magnificently embroidered in gold and silver. The price of the material was about \$1,500, and the embroidery was done by twelve young girls, who were working at it for two months.

The Congregationalist learns that the trustees of Andover Theological Seminary not only are paying Professor Egbert C. Smith, removed June 4th, 1887, his salary right along as though nothing had happened, but having actually directed the treasurer to cash no orders from the board of visitors for their expenses in the pending litigation.

The medical editor of a certain London paper, who advocates a water and diet, has undertaken to live for an entire month on nothing but whole meal and distilled water. This meal he grinds himself, mixes it with cold distilled water into a batter, and bakes it for an hour and a half. He allows himself one pound of meal and two pints of water daily.

The Bangor Commercial has the courage to relate that two fishermen at Fishaw Lake, who baited a line with shiner and put it through the ice, catching a great commotion presently, took it from the water, when it was found that a white perch weighing about half a pound had just swallowed the bait, and then an enormous pickerel had swallowed both the perch and its prize. It is said that the goods were produced to vouch for the story.

An improbable report emanates from London that King Edward is willing to concede the popular demand for a restoration of his temporal authority if he will relinquish claim to the £120,000 set apart yearly by the Italian government for his support, but which he has refused to accept, and which now amounts to an enormous sum. This decision is attributed to the financial wants of the government.

Chill is maintaining her reputation as the most enterprising nation in South America. Her latest progressive move was to contract for 10,000,000 ties and a large quantity of timber from the region about Puget Sound. This material is to be used in constructing a transcontinental railroad through Chili and the Argentine Republic, and for building several new lines in a mining region and one up the coast into Peru. To make sure that the work will be done, the government is said to have engaged a number of American civil engineers and practical contractors. When the new lines are completed they will connect the silver mines of the Andes and the business centers of Peru with the principal paths of South American commerce.

SE FULL OF GHOSTS.

and Uncertainly Observed
in a Deserted Residence.

r years (says a dispatch from Charleston, S. C.) years the house of the Trummonds, in the branch neighborhood of Barnwell county, has been known as the "haunted house." The story goes on that, every night the ghostly visitations manifest by the house being suddenly brilliantly illuminated by an unearthly light. Doors are opened and clanking chains proclaim the presence of an invisible visitor who treads heavily about the use, but never troubles the inmates except by the light.

The illuminations proceed from the hearths. About an instant's warning fire blazes in empty places and throws a weird light that gives the windows from the outside the appearance of huge automotive headlights. This always occurs in the dead of night, between 12 and 2 o'clock, never lasting but a few seconds. No member of the Trummond family ever died violent death. Two generations of the family have lived there. These charges against their abode are partly admitted by the family but they never talk upon the subject when it can be avoided.

On last Saturday night the mystery of years was reopened. A wagon load of colored folk, returning from a meeting passed the house at midnight. They were singing a campmeeting hymn, when, as they passed directly in front of the house, an unearthly glow shot from the windows at their terror-stricken forms. The music attached to the vehicle darted toward darkness, carrying his shrieking and playing lead swiftly from the scene. The yells of the frightened colored people awoke every one for a half mile about them. Soon a sheet of flame shot skyward apparently from the chimney of the Trummond residence, wavered for an instant and vanished. The air was damp and the sky cloudy, but no rain was falling, and a ghastly illumination of more than usual brilliancy. Doors had slammed that night and lights appeared.

This story, as improbable as it seems, is vouched for by persons of the utmost trustworthiness. D. J. Perkins, a prominent farmer, who lives near the haunted house, says that he has frequently seen the flames. The story was published by the *Sun* this afternoon, and telegraphic inquiries from Barnwell bring the answer that it is correct in all essential facts.—*Dispatch, Pittsburg, Pa.*

Dead Millionaires.

People who read the public prints will see nowhere any expression of regret or sorrow over the death of Flood, the multiple-millionaire. The same apathy on the part of the public attends the demise of all this class of men. When John Jacob Astor died the world was shocked, and the indifference, unless it may be that there was a grim satisfaction in the reception of the information. The two Vanderbilts left the earth unregretted. Stewart, the dry goods man, was so disliked in his life that the intelligence of his death was in the nature of a universal gratification.

It would be a good thing to know what these millionaires do when they pass over on the other side of Jordan. They haven't a nickel, a diamond, nor fast horses, nor palaces, nor any of the sources of enjoyment which they possessed at their death. What can they do over there? It must be dull, monotonous, wearying. They can engineer no corners, they cannot pay dividends, they cannot trade in stocks; they cannot pile up bank balances; in fine, they cannot perform a single act for which they had sympathy in life.

If it be true that the dominant tendencies in life accompany men into the regions of immortality some of these old millionaires are going to have, do have, grievous experiences. Fanciful Stewart incessantly yearning for a dry goods establishment, and George Vanderbilt frantically hunting through the "pne" for railways that he could "gobble up," and Flood ranging through eternal space in search of mines that he could use to justify his interest in all of them everlasting belied in their efforts.

In this world they had everything; in the other they have nothing. It may pay to be a bloated millionaire in the sense of estates, potatoes, wearing apparel, precious stones, and the like—although deprived of the respect and affection of the world—but that is not a thing beyond that compensates for what they lost in this life.

Poor old ghosts! They wander in limitless spaces; they mutter and gibber, and swiftly burry through the shadows, without finding occupation or rest.—*Chicago Herald.*

An Inquiry.

To the Editor of the Religio-Philosophical Journal: The writer would like very much to have the address of a Mrs. Emory, a healing medium and trance speaker, who formerly lived at Creston, Iowa, and who was referred to in a late issue of your Journal as performing a wonderful cure at Osceola, Iowa. Our recollection is that she moved afterward to somewhere in Missouri. By giving her address any one will greatly oblige me. D. Loomis, Garden Plain, Kans.

Will some one who knows the address of the lady mentioned, inform the writer of the above?

Beauty Without Paint.

"What makes my skin so dark and muddy? My cheeks were once so smooth and rosy! I use the best cosmetics made." Is what a lovely maiden said.

"That's not the cure, my charming Miss." The doctor said—"remember this: If your skin would keep from taint, Discard the powder and the paint."

"The proper thing for all such ills Is this," remarked the man of pills: "Enrich the blood and make it pure— In this you'll find the only cure."

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Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. F. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Dudley an able antagonist to Talmage. Price only five cents.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, and A great demand for Prof. Wallace's lectures that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price \$1.50. The works of Henry Gibbon are bound with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism, by Delucize is one of the best exposures on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection of the rights of the ablest arguments yet offered is Gies B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress over Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper cover 25 cents.

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Cough medicines, Ayer's Cherry Pectoral is in greater demand than ever. No preparation for Throat and Lung Trouble, is so prompt in its effects, so agreeable to the taste, and so widely known, as this. It is the family medicine in thousands of households.

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"I consider Ayer's Cherry Pectoral a most important remedy."

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I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most serious affections of the throat and lungs, whether in children or adults. — Mrs. E. G. Edgerly, Council Bluffs, Iowa.

"Twenty years ago I was troubled with a disease of the lungs. Doctors afforded me no relief and considered my case hopeless. I then began to use Ayer's Cherry Pectoral, and before I had finished one bottle, found relief. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life." — Samuel Griggs, Waukegan, Ill.

"Six years ago I contracted a severe cold, which settled on my lungs and soon developed all the alarming symptoms of Consumption. I had a cough, night sweats, bleeding of the lungs, pains in chest and sides, and was so prostrated as to be confined to my bed most of the time. After trying various prescriptions, without benefit, my physician finally determined to give me Ayer's Cherry Pectoral. I took it, and the effect was magical. I seemed to rally from the first dose of this medicine, and, after using only three bottles, am now well and as vigorous as ever." — Rodney Johnson, Springfield, Ill.

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Dr. Eugene Orr well, whose writings have made his name known to those interested in spiritual matters, wrote to the inventor of the Psychograph as follows:

DEAR SIR: I am much pleased with the Psychograph you have made and will thoroughly test it. The first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than any other instrument. I will use it to the best of my power, and I am sure the latter when its superior merits become known.

A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the *Washington (Min.) Advertiser* writes:

"The Psychograph is an improvement upon the planchette, having a dial, and letters with a few words, so that very little writing is required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate."

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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio Philosophical Journal. THE VISITATION.

From Reading Poe's Raven.

HON. ABRAM H. DAILEY.

[Copyrighted.]

In the darkness sat I musing, in my reveries confounding
Shades and shadows with no outlines, fleeting thoughts of days of yore,
Thoughts, which ever come with grieving, thoughts which never think of leaving
When my heart is sad and grieving over that which I deplore.
Then I asked my soul within me, "Live these thoughts forevermore?"
From within my silent being, voiceless shades were ever fleeing,
Whence appearing, they revealed not, each my presence did ignore;
Then I muttered, "Are you mocking, that you through my soul go stalking,
Peering in but never talking? Leave me quickly I implore;
Leave my soul what e'er its sadness, leave me and return no more."
Ere these words were fairly spoken, from my soul the spell was broken;
Then I seized a book before me, and I traced its pages o'er
By a lamp which I had lighted. By my loneliness incited,
And by kindred thoughts invited, what I oft had read before,
Here again, now slowly read I, of the Raven, of Lenore.
As I read, I deeply pondered, and in reverie I wondered
At so weird uncanny story as those silent pages bore;
And I asked, "Are mortals fated? are the souls of lovers mated,
By some chance in life so fated, in the ceaseless evermore,
That all ties of Earth are broken, sundered hence forevermore?"
As I spoke, those pages turning, strangely did my lamp cease burning;
Then within my darkened chamber, peering through my chamber door,
Came a ray of light a beaming,—came a light in beauty streaming,—
once it came, and what its meaning, gleaming on my chamber floor,
kly, I the cause went seeking, quickly seeking to explore.
I startled and confounded, that a thing of oak compounded,—
e without a night of: blackness pressed against that very door,—
d permit a ray to enter through its solid oak center,
before no light did enter, whence no ray of light could pour,
ough crevice, crack or cranny, down upon my chamber floor.
I the cause went seeking, from within a voice I heard speaking,
clearly, came it speaking,—voice I never heard before;
spoke, as I stood fearing; clearly spake as I stood peering

In the shadows, list'ning,—hearing,—as I never heard before:
"List! oh, mortal, for I greet you, greet you hence forevermore.
"From the Heaven of heavens above you, from the realms of ether bright,
Comes a ray of light supernal, from the Fount of Light Eternal,
Where the fields are ever vernal; comes to pierce your rayless night;
By your sor'wing prayer directed, from you ever vernal shore,
I have come to burst the fetters which shall bind you, never more.
"Learn, oh, then, my mortal brother, in this midnight to your soul,
From the shadows gath'ring round you; from the furies which have bound you
In the dungeons where I found you, chained before life's sinking goal;
All have come by you invited,—truth, you never should ignore,—
Thus invited and made welcome, they would leave you never more.
"Do not parley when I tell you, every thought in life expressed,
Whether written, dreamed or spoken, or conveyed by silent token,
Still is known as if out-spoken, by some ever list'ning guest;
Guests, who sense your secret passions,—guests, who open wide the door
Into all Life's carnal chambers, there to riot evermore.
"Every lust or brutal passion, whether gratified or no,
Leaves behind some damning traces, which no lapse of time effaces,—
Which no sinning hand erases,—by which each and all may know
In that realm to which you're tending, whither I have gone before,
Every sin or secret passion. You can mask them nevermore.
"He who fires Life's carnal passions and to mad excesses yields,
In the blis'ring, burning embers, of the fires within remembers,—
In remorse he then remembers,—what his waning life reveals,—
Ills do flow from sins and vices,—then too late will he deplore,
In the wreck of noble manhood, powers that will return no more.
"Scan the record Death is making! See, his poisoned arrows fly!
Children born of parents sainted—as we often find them painted—
Are by fatal attar tainted, and like blighted blossoms die.
Thus the sins of sires descending, in life's crimsoned currents pour,
In the lives of children blending, lead to anguish evermore.
"Note the strides that crime is making, haunting every walk of life;
Men as bulls are madly pushing, or like bears are wildly rushing,
Are against each other crushing, in a ceaseless, endless strife;
In a strife for over-reaching, in a constant grasp for more.
And their end in life is getting, getting, getting evermore.
"In the rage for worldly pleasures, in the mad'ning race for power,
Those we see the world exalting, are their sacred trusts defaulting
And of crimes the most revolting, are committing every hour.
Ronest men are sadly pointing backwards to the days of yore,
And with anxious hearts are asking,—saying,—"Will there never more
"Be a Manhood re-asserting to itself a proud-respect,
"Which shall scorn an imputation, with an honest indignation,
"Conscious swerving from the pathway, to the ever op'ning door,
"Op'ning through you heavenly portals, outward, onward, evermore!"
"Harken to the rising murmurs, deep'ning hourly through the lands,
Hearest thou that angry clamor, drowning sound of loom and hammer?
Hark! a shout! See! unfurled banners, waving over mighty bands,
Earnest, honest, tolling freemen,—men of honor to the core,—
Are declaring to all people, that on each forevermore,
"The Creator in His bounty, did with lavish hand bestow,
In the vast domain of nature—in the land, the air and water,
Sacred rights on every creature; but, you'll find where'er you go,
Common rights have been pre-empted; that a few are lordling o'er
Boundless tracts of fertile acres, forcing tribute from the poor

"For the right to live and labor on the land God made for man.
Tolling, sweating, honest yeomen, miners, artisans and ploughmen,
Are oppression's stubborn foemen; lo! the breath of God will fan
Smould'ring fires within each bosom, till there shall on every shore,
Be ordained for all His children, equal rights forevermore.
"God in nature is revealing to mankind His changeless plan;
And there is the grand solution of the cause of revolution,
In the law of evolution, which we find enforced in man,
By his ceaseless aspirations, upward, onward to explore,
Sund'ring chains, dethroning tyrants, pressing onward, evermore.
"Buried deep within the bosom of our Mother Earth are found
Fading traces of the glory, and in ruins, vast the story,
Of the conflicts long and gory, of great nations, once renowned,
Cities, once the seats of empires, temples, towering to the skies,
Prone in dust and ashes moulder, while above the bitter cries;
"There the cormorants and ravens, there the vultures and the owls,
Make their lonely habitations, shrieking forth their lamentations,
In the gloom and desolation where the jackal nightly howls.
Ancient seers in words prophetic, told their downfall long before;
Heed their fate, oh, living nations! for to you forevermore,
"Down the ages comes the warning; still the mighty prophet stands
Foisting to the rising specter; heed him! ye who wield the scepter;
God is speaking,—man's Protector,—listen! for 'tis He commands.
Would ye ward the fate portending, fate of nations now no more?
Would ye build for earth and heaven, thrones beyond where eagles soar?
"Would ye wear the royal purple? quaff the nectar of a god?
You can only gain by merit, what no mortal can inherit,
Through that royalty of spirit, of the Nazarene who trod,
Burning sands of earth unhonored, striving, lab'ring, grieving o'er
Sin-wrought lives of mortals weary, and whose spirit evermore,—
"In celestial realms of glory as the Star of Evening glows,—
Is to earth in love descending—in our Father's love is blending—
And to mortals, in unending—in undying current flows.
Wist ye, that your mortal senses comprehend the whole of life?
Or, the all-pervading forces with which Heaven and Earth are rife?
"Can you count the constellations gleaming in the depths of space?
Couldst thou fly on tireless pinions, through Jehovah's vast dominions,
Fly for years,—yes,—countless millions, thou wouldst never find a place,
Where the Builder hath not measured, dropped the plumb-line, laid the rod,
Spanned the vortex, filled the chasm, with the handiwork of God.
"Couldst thou comprehend thy being, know thy powers yet unborn,
Couldst thou in the realms before thee, view the faces beaming o'er thee,
Or discern the dawning glory of the soul's celestial morn,
Thou wouldst burst each sin-born fetter, chase all gloomings from thy soul,
For the right do ceaseless battle, where life's seething billows roll.
"Tho' each effort here should fail thee,—all life's conflicts seem in vain;
Thou shalt find thy soul's ideal, born into a living real,
When life's dawns shall reveal, that each struggle is a gain.
Weary souls'neath burdens bending, swept by fiery billows o'er,
Shall from life's incinerations, rise triumphant evermore.
"From these murky airs of midnight, I ascend to realms sublime;
In thy life be thou no craven, let no ghostly midnight raven,
In thy soul find rest or haven, where it revelled once in mine.
Through each noble aspiration, thou shalt get unto thy soul
Day by day unfolding glories, while eternal ages roll."
Mute with wonder, dread and pleasure, I stood list'ning as each measure

From a soul unseen by mortals, did in rhythmic numbers flow.
Filled my soul with consternation when this Midnight Visitation,
In the darkness left me staring,—staring,—walking to and fro.
Then amazed, I saw before me, as through evening's crimson glow,
Through the parting chamber ceiling, what an angel stood revealing
From a seven-hued cloud in glory, to my rapture-ravished soul.
As a mortal trembling under bursting clouds in pealing thunder
Through the rift, when cleft asunder, sees beyond the deafening roll
In the star-lit blue of ether, light beyond the World's control,—
So from out my habitation, through this Heavenly Visitation,
Far above the shades of midnight, to the day's eternal zone,
Was my soul its vision sending, where the realms of light were blending,—
On, and on, through spheres unending,—on and on, through realms unknown,
On whose faintly glim'ring borders, Light-eternal ever shone.
Gathering souls from every nation since the dawning of Creation,
I beheld, as many waters in a ceaseless current pour,
Flowing onward, and forever,—sweeping, surging, stopping never.
Ever wid'ning is Life's River,—sweetly laving every shore,—
Drinking from its crystal fountains Man shall live Forevermore.

For the Religio Philosophical Journal. MOLLIE FANCHER.

Interesting Incidents Connected with Her Life.

J. C. WRIGHT.

Mollie Fancher does not like the interview for newspaper publicity. She is sensitive and possesses a retiring disposition. For a period of 23 years she has kept her bed and never seen a change from her rooms. No person can visit her without having his faculties and emotions of pity stirred. She has no capacity of locomotion, but day by day lies on the same spot which she happily calls her "nest." Her eyes are closed, yet she has a faculty of seeing things perfectly or imperfectly. Such a statement may arouse the skepticism of a physiologist, but with her eyes closed she claims to see external objects, and in substantiation of this claim she pointed to her father's picture on the wall, and also to the work she had done requiring the most fine and delicate capacity of sight. Some of her needle-work is really artistic. A great many things in the room are of her workmanship; they are valuable productions and will elicit the commendation of the artistic connoisseur. She feels honorable pride in her work, but how a person destitute of sight can have done it, is a serious problem which science yet fails to explain satisfactorily. First of all are we sure of the fact? What is the evidence of the fact? Twenty-three years of blindness and twenty-three years of work which requires the finest judgment in arranging the colors and designs. She writes her own letters and attends to her own correspondence. I was introduced to her by Judge Dailey. I had no claim upon her kindness. She received me with cordiality, and talked as freely to me as if she had known me for years. Her manner was frank and sincere. She answered all my questions with the readiness of a sage and the sweetness of a child. "It is a dreadful experience to lie here for twenty-three years," she said. "The doctor says my paralysis is extending. I have great pain in my limbs. They are out of joint, and bent under me. I have spasms frequently. My convulsions are terrible. I have hurt my spine and paralysis is creeping into my shoulder. What must I do if I cannot work? Sometimes my friends say that this is all for some purpose. What can the purpose be? I have been able to pass these long years because I could work; but if I cannot work what must I do? I could not leave this place. To do so would kill me. I love to have my friends come and see me. They cheer me; they help me, and I feel so happy when they come."
I remarked that in organization and character she resembled her mother.
"Yes, I do. My mother died when I was six years old. Of course I know but little of her. She loved me very dearly. I was the oldest of three and seemed the strongest, but when leaving us she expressed the deepest concern about me."
"When was that?"
"That was in February, 1856."
"Then you are about thirty-nine years old."
"Well, that is bringing matters to a delicate point."
"Yes," I said, "you are approaching that border-line so much dreaded, where youth and age touch each other. Every period of life has its freedom, responsibilities and joys."
"Yes, I would not change my place with those who seem to have greater opportunities of enjoyment."
Mollie loves to talk. Her voice is sweet. There is a melody in her words. It is the

voice of a woman endowed with the music of the child. Her head is finely developed, her shoulders large and plump. As she lay in the swaths of downy pillows she made a lovely picture. Her arms were bare to the elbow. Her hand is small, delicate, fine. It would make a New York belle weep to see it. Her arm is perfect in form; she loves jewelry. On her wrists were gold bracelets, and several pretty rings glittered on her dapper fingers. As she lay in pain upon her snow-white pillow, and her hand upon the spotless quilt, her calm beauty intensified my admiration of her patience, fortitude and goodness.
While she and Judge Dailey adjusted some legal matter not interesting to me and of a private nature, the mental organization of the blind woman commanded my attention. Her brain is large. Her perceptive faculties are well developed, and will give her great command over her sensations. Large constructiveness and designing capability, with large ideality, imitation and love of approbation provide a key to much that may be seen in her character. Eventuality is large. She has a good memory of events and things. She will rarely, if ever, forget a person or a circumstance. Her reasoning faculties are the strongest, hence exhibit clear reasoning capacity and good judgment, and she will look a long way ahead. She has strong analytical power, and the presentient faculties are large. This head has largely been formed by twenty-three years of circumstances. Her intellect has been thrown upon the subjective and ideal real. Contemplation has strengthened the organs of causality and comparison, but the supreme point of interest to me is, how does she see objects? Does her mind see things, or rather the qualities of things independent of the brain and sensory nerves, or have we here a case in which the suspension of the sense of sight is counterbalanced by increased power in the sense of touch? Upon these important questions I have not much direct testimony to offer, but I am assured by people whose rectify is beyond doubt that Mollie can read her letters without breaking the seals of the envelopes. A young man whose truthfulness I can hardly doubt, says that he took her a letter and she read it without breaking the seal in his presence and to him personally. This is an extraordinary claim and may be essentially correct, but it can only be credited by repeated demonstration. She writes a remarkably nice hand, dots each "t" and crosses each "t" without a mistake.
Here is a great problem in the physiology of the nervous system. Does the sense of touch sometimes approach the power and function of the sense of sight? The fine work she has executed on the cover of a chair in her room could only be done by a person possessing the finest quality of sight and discrimination of color.
Formerly there lived in Bacup, England, a blind man named Edward Cockrill. He could tell the color of an article put into his hand; could walk about the streets of the town without any guide; deliver newspapers from door to door, and for long time was town crier. His later life has been spent in Liverpool. He could find his way in that through and busy city night and day without mistake or the company of a guide. His musical capacity was very fine and for years in the summer time he was an object of interest and curiosity on the sands of New Brighton. In him the sense of touch merged into the sense of sight. His sister rocked my cradle when I was a baby. I knew him well.
It is a well known fact that the loss of the sense of sight quickens the intellect and increases the power of the other senses. There is a blind man, or was recently, living in Newton, Kansas, who has the same power. He can find his way from place to place without a guide. I have often watched him with great interest. He also has unusual mental capability. It is a well known fact that the writings of John Milton, written before his blindness, cannot at all be compared with those he wrote after. Paradise Lost is a masterpiece of the human mind. The intellect works with greater power when the phenomena of the external world are shut out. The imagination is quickened, which also increases the power of visualization. People of fine temperament and large imagination have great power to recall vanished scenes. The imagination paints them with great vividness, and some times they attain the proportions of actual hallucination, often mistaken for clairvoyance. The sensation of touch may even be enough to quicken the action of a sensitive imagination, but it is mysterious and extraordinary that the perceptive faculties should be susceptible to a similar excitement. It is quite within the range of textile sensation of touch, when visual sensation is cut off from the external world, for form impression to be transmitted, and complicated perceptions to be excited in the mind. There is a great field of interesting data to be explored by the student of psychic science in the physiology of sensation or objective consciousness.
Miss Fancher, in her abnormal mental states, displays still more astounding perceptive capability. Her trances are peculiar, and her revelations from these states are as remarkable as any of authentic record. She perceives a spiritual world, and describes distant persons and things, and it may be that under certain conditions which are unknown, but which fortunately exist in this case, the soul has power independent of the brain and nervous fibres of the body to see the relation and action of some of the phe-

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What connects you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, if you differ, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the family, to society and to government?

RESPONSE BY —.

6. I shall begin by trying to answer the last clause in this question: "First, I do this for two reasons:

First. In the term "Spiritualist Movement" we have the concrete reality, often called in derision "Spiritism," or "phenomenal Spiritualism." This should, in some way, be discredited from "Spiritualism," spirit communion, which, to be productive of practical results, should grow out of "Spiritism."

The great "need," then, in Spiritism is to have well authenticated scientific tests in the interest of science and of truth. Psychic research has passed to that limit where the accumulations of testimony should be classified, or clarified, and the dates reduced to some orderly form. This has been done to a certain extent, but not to that extent which commands general confidence. To secure this confidence by authoritative, scientific investigation is one of the great "needs" of "Spiritism."

Second. To facilitate this result, "commercial mediumship" should be suppressed by law. When science finds the mode and the method for determining the truth and the facts of Spiritism, then it will also find a way to secure for its servants proper remuneration for service rendered. In this way community can be protected from imposition and fraud and the herd of spirits and mediums who now thrive and fatten upon the dulity or ignorance of the unsuspecting world find proper places of usefulness outside. The poor house, the pest house and the insane asylums would be closed to many of their victims, and the cause of Spiritualism saved from the curse of their presence.

When the investigator has satisfied himself of the fact that spirits can and do communicate with mortals, then, if he is a stranger to psychic laws he begins to inquire, what shall I do next? Here is where the great danger comes in. With an awakened curiosity to know more of this strange power he very naturally tries himself to become a medium, or he becomes the victim, if rich, to the schemes of designing mediums and their familiar spirits. Before he is aware of it he labors under semi-obsession and if pursued far enough he becomes possessed unless he is fortified with will strong enough to resist the subtle impulses which seek to control him. Once opened to the Spirit-world he must fight it out to complete victory for his lost freedom, or close the door at once which leads to the unknown. This is the penalty which has to be paid by those who, through mere curiosity, seek knowledge of the beyond. Hence the need of some method by which the inquirer into spirit phenomena can be protected. Use and use only determines the value of everything. No one should seek, therefore, to communicate with spirits by ordinary methods, except for some good end. Spiritism is a fearful power. It opens a world of shadow as well as of sunlight—a world of hideousness as well as of harmony.

It should be remembered by all investigators of the phenomena of Spiritism that the old proverb is still true: "The spirits of the prophets should be subject to the prophets." In Spiritism, as in many other departments of enslavement to self-constituted authority: "It is thus saith the spirit," as anciently it was, "Thus saith the Lord." True mastery of one's self should hold here as elsewhere in life.

Human nature is prone to the marvelous and submits willingly to the exactions of vanity. This holds good of the Spirit-World as of this. Here, if you please, is the reason for much that disgusts the unpretending in manners or in morals. The law of like seeking like is true upon the spiritual as upon the material plane. This is the explanation of much of the fanaticism, egotism and arrogant self-sufficiency of many who pass as "leaders in the spiritualistic movement," and who have a mission to humanity. The reader, who has had any acquaintance with the movement for the last thirty-five or forty years will call to mind those who have thus been deluded and who have deluded others by their pretensions.

The law of like seeking like being the law of spirit, how shall we so regulate this new power as to make it a benefit to spirits in and out of the form? In no other way than by abolishing its absurd spiritistic claims and relegating the whole communication business, except for scientific tests, to the material plane exclusively. All thought passing through the physical faculties should claim no higher authority than the individual utterances of the person. In this way we get rid of the abnormal claims of spirits and of their pretentious dupes. We then can stand upon our individual manhood with no higher backing than our character awards. If this truth had been understood and adhered to by all who have been interested in the spiritualistic movement, for the past thirty-five years, its ranks would to-day be freed from all phenomenal seekers and the spiritual horizon would be aflame with inspiration for man's enlightenment and well-being.

Making, as I do, a distinction or discrimination between Spiritism and Spiritualism—a discrimination to the advantage of both phases of the one subject, I proceed to the answer of the first part of my question: "What are the greatest needs of Spiritualism?"

I define Spiritualism to be the communion of spirit with spirit—whether embodied or impersonal—the communion of our spirits with God's spirit. Man to realize what this means must turn to the within and not to the without—to his heart for the affinities which hold him to the eternal life. Spiritism is temporary—provisional—serving only to lead to the true in Spiritualism. To quote from a modern Seer: "He who expects to behold the divinity of God by outward evidences will find such anticipation vain; they will fade from the memory as the reflective rays of the declining sun, for the gem is encased in the Temple of Thought; and those offshoots of Divinity that now bewilder the adulation of the original, but the impressive evidences of

Spiritualism leads to the true knowledge of God as well as to the true knowledge of one's self. As its quickening power deepens into the faculties of man's being, he begins to realize that he has both an animal nature and a higher spiritual nature; that one wars against the other, and upon the issue of the struggle depends his birth into God; that only as this higher nature holds the other in obedience can he live a true life, a just life, a God-like life—the goal of his outcome; that it is "by degrees and not by any measured view that man must recognize his all." As he goes forward under this law of spiritual evolution, he comes to the "level of his nature—not corrupt, for that is a fallacy"—and he beholds from his attained elevation the "grand ends of his being."

Spiritualism leads, if its "needs" are properly complied with, to this soul elevation in God. To attain this elevation soul communion—communion with the inner man, is the "need" for all who are seeking Spiritualism in its divine, sacred sense. This communion cannot be enjoyed except in seclusion, for the time, from the grosser considerations of sense. It is an honest hour when man realizes his own within his own breast. The pressing "need" of Spiritualists is, therefore, soul-communion. Shall we cultivate it? Shall we know God as He dwells within our own souls and thus knowing Him pass from the phenomenal to the real—from death unto life?

"Do you regard Spiritualism as a religion?" Yes, in the above sense. True it does not formulate dogmas to be accepted as a condition precedent. "No tenets nor forms can express the definite impression of God upon the heart of man." Spirit is one, and ever impresses the heart with a consciousness of its presence. Its intuitions take form in each human understanding according to the capacity of each individual's culture. Hence the law of freedom is its only life. It is like the air we breathe; it is for all. No distinctions; no limitations confine its action. The breath of God is the life of universal man. It cannot be confined, and he who attempts it blasts his own soul and the souls of all he impresses with his incomplete statements. This is the great sin of the church no less than the greater sin of those who arrogate to themselves special individual authority over the faith of those that God has given them to serve. Let no true Spiritualist attempt, therefore, to formulate his creed except for himself. When he does so he usurps the prerogatives of God in His relation to the human soul.

God cannot be defined. He is limited only to human thought and adapts Himself to our consciousness, either in personal or impersonal manifestation. The God of to-day can only be realized by the few who have risen above the limitations of past religious cults. There is a sense in which the one issues into three, into the many, and finally into the all. We stop not to criticize any form of His manifestation; for all of God's manifestations are true, but true only to the time, to the condition, to the culture of the age which sees Him in adaptations to its ends. No one, therefore, can say what He is,—what He will become, for He is always becoming. Man's narrow vision must be content to behold Him in the present and in such evolutions of His presence in the past as makes Him to all a perpetual revelation. Such should be the God of Spiritualists, or those who profess to believe in spirit—the apotheosis of thought—free and untrammelled thought. Such is the basis of a religion which all can share in harmony—a religion as universal as the spiritual nature of man—a religion working in all and whose refining will unite as one a long severed brotherhood. To this we are coming; to this now bend all the spiritual forces; for this the rising sun of the dawning day begins to span the heavens of our shadowed and shattered earth with His healing and enlightening beams.

I find it difficult to comprehend this question as stated. The preceding principles and conclusions must, therefore, be the basis of my interpretation of its meaning.

Nature is the revelation of spirit in space. History is the revelation of spirit in time. The family grows out of nature's effort to produce the best; hence a knowledge of spirit, as unfolded through her laws, is vital to the preservation of the family. Nature holds to the family with tenacious grip; and if her laws are exclusively obeyed, with no consideration for society, it becomes a curse instead of a blessing. It becomes organized selfishness and the meanest of all selfishness. Being the first composite unit it perpetuates barbarism, tyranny and caste, if not evolved into a higher form. Its first movement is into the clan—the populace of the State where its barbarism is defeated and it transmuted into the social unit. A knowledge of the laws of nature, and the explicated laws of nature into what is called "Moral Law" are necessary to a full and complete understanding of its sacredness as well as its selfishness. Woman is its priestess in both forms; she makes it sacred if her own nature flows out into spiritual unity with her kind; but if she falls here she becomes a mere shadow of womanhood—a curse to husband and children. It is important, therefore, that woman should understand its spiritual import as well as its physical uses to humanity. Upon her rests its validity, unity, and perpetuity. A knowledge of physical and psychic laws is, therefore, indispensable to her. As she is responsible for this form of our natural and social life she—if true to its spirit—should have control over the laws of divorce. On her motion only should husband and wife be separated. Great, therefore, is the responsibility resting upon woman for maintaining the spiritual, and not the selfish aspects of the institution. Unless she so recognizes her responsibility no power on earth can save it from disruption and extinction. God's great social law will assert itself and obliterate it from human memory if woman persists in making it conform only to self and selfishness. Spiritual solidarity—the laws of which should come through orderly Spiritualism—will aid in its purification and sanctification and make it what God designs it to be—the seminary for the education of souls for heaven.

The State grows out of the family as the first composite unit. Through the long ages of the past, God-in-humanity has slowly evolved this nucleated form for the completed social spirit to dwell in. The world-spirit has employed hell no less than heaven in working out the vast processes which have finally, in these modern days, crystallized what is called the State. Into its organism centers all the past evolutions of spirit. Here God, as spirit, carries to concrete recognition. Here it returns upon itself as freedom—realized in and through humanity. Here the God-man finds His ultimate ground of contact with man. Here he co-ordinates sin, selfishness and brotherly love—the latter ruling and moulding our social life into its permanent form—society. A knowledge, therefore, of psychic laws—the laws of the soul, of spirit, reveals, in explicated form, the God

of the modern world. He is at last becoming one with humanity—not alone as subjective freedom, but as objective freedom as well. It manifests itself abnormally in all the forms of socialism, anarchism, egoism, and in the dire portentous upheavals of our dislocated age. But the true students of the "signs of the times" sees in these symptoms only our social and political small-pox. He looks for the true God—which is the social spirit—as immanent in our crass rudimentary society life. He works with, not outside of, this life. He knows that science has demonstrated the solidarity of humanity, and that God—the Universal Reason—is fashioning by slow and laborious process,—the State, issuing thence into the social order where true fraternity and brotherly love reign supreme. He can only work in the present and suffer with the rest until God's appointed hour arrives, when all shall be one in Him. The wise worker, therefore, with faith in his heart, is no iconoclast, knowing that all the true in the past is his portion in the present. He works and waits. "Humanity must learn to wait." Only by thus waiting and working can we hope for appreciable results.

Parkersburg, W. Va.

A SPIRIT'S WARNING.

A Dream Realized.

Jim Brown's Crime and Fate.

Presentiment or apparition, the following, testified to by three reputable citizens, savors somewhat of the supernatural and verifies the old adage, "There is a divinity that shapes our ends." Sergeant John Allen, the crack shot of the Chicago Guard, last week left for a hunting trip in the Deer Creek country, accompanied by W. J. Collins and L. W. Brooks, two farmers residing in Oakdale.

The party had hunted two days in the rain and cold without finding any game. Toward the close of the third day they succeeded in shooting an immense buck, which they had trailed up a narrow canyon defile, and where a stream of water fell over a low edge of rock had cornered and killed it.

There was a small drift or indentation in the cliff where they were, probably made by the action of water, and as the rain was coming down in perfect sheets, they concluded to camp there for the night. Brooks and Collins fell to preparing a slice of venison for supper over the fire they had kindled in the cave, while Allen strolled up to the edge of the waterfall and was noting how the water gathered in volumes and the tiny stream was fast becoming a raging torrent. While Allen stood gazing at a small pine tree on the brink he suddenly became conscious that he was not alone, for there, in the dim light, stood revealed, in all his finery and feathers, an Indian chief, as John supposed, from his costly trappings.

He carried a bow and a quiver of arrows, and his attitude and every look was fraught with significance. He gazed on Allen, who felt decidedly out of place, then raised his arm, pointed to the heavens, then to the stream, and waved his hand toward John's companion and pointed down the creek.

Allen quickly called to the boys when the figure disappeared. A hasty consultation was had, their traps were packed, and the two miles back to the mouth of the canyon were made none too soon, for the stream by which they had encamped was now a raging river, and flowed for ten feet over the spot of their late encampment. Whether presentiment or apparition, the escape was most lucky, and even if John dreamed the Indian part he was fortunate in his choice of dreams.—Chicago, Cal., Enterprise.

A DREAM REALIZED.

I am not "a believer in dreams" in the common acceptance of the term, but I have recently had an experience that, to say the least, was remarkable. I will relate it simply as a matter of fact, not as an argument. Few people in St. Louis have entirely forgotten the famous Kelly tragedy, which occurred about five years ago. George Kelly, a river pilot, killed his wife and then committed suicide. I was an old time friend of Kelly, and was at his bedside before he died, and while he was suffering from the self-inflicted wounds. I attended his funeral and have cherished his memory as that of an unfortunate friend. Thomas Freeman, of Monroe City, Mo., was a long time friend of both myself and Mr. Kelly. On the 10th of January last, while taking my morning nap, I dreamed that George Kelly came to me and told me that Freeman had died at 4 o'clock that morning. I told my wife of my dream, but as we had not heard that Mr. Freeman was ill we thought little of it. On the 17th of January I received a paper from Monroe City containing a notice of the death of Mr. Freeman, which I subsequently learned had occurred on the very day and at the very hour I had dreamed. Mr. Freeman was assistant postmaster at Monroe City when he died.—Cor. Globe-Democrat.

JIM BROWN'S CRIME AND FATE

In a dilapidated portion of the Eastern Cemetery of Cuthbert, on a weather-beaten slab may be seen the following inscription:

Sacred to the memory of Jim Brown.

Nothing in this to attract attention, not even the date of birth or time of death is given, and it is only those filled with curiosity who turn aside to note the words upon the marble. The spot is not known to one-fourth of the citizens of the town, familiar as they are with every incident connected with its history. It is only the oldest inhabitants who can relate the circumstances associated with one of the most thrilling tragedies ever enacted in the country, the mention of which never fails to draw a crowd around the narrator; and Jim Brown is one of the central figures in the story which is told.

In 1866 there was stationed in Cuthbert a company of Federal soldiers as regulators and general supervisors of the people of the surrounding country. Colonel Williamson, a man of feeling and discretion, was in command. Under him was Lieutenant O'Leary Murphy, a young man who was capacious and obliging. Lieutenant Murphy had a brother in Blakely, who was also an officer in his command. The Blakely officer received orders from his superior one day to proceed on foot, in citizen's clothes, to Cuthbert, where he would receive the funds necessary to pay off the company for the quarter past. In Cuthbert he spent the night in his brother's tent, and early the next morning set out on the return trip. About six miles out he stopped at a neighboring farm to rest. While here he disclosed the object of his journey, and told of the money he had on his person. Among those present was Jim Brown, a farm hand. Poor and friendless, filled with the idea that it was no harm to kill a Yankee, he sat about laying plans to get the young officer out of the way and to secure the booty.

A MURDEROUS GUIDE.

"Where are you travelling?" said Brown

"To Blakely," replied the lieutenant. "Then you are wrong, my friend. This road will never get you there and the farther you go the farther away you will be." "Indeed?" said the officer in surprise, "how can I reach the right road?" "I'll agree to put you straight for a quarter," Brown replied. After a little preliminary the two started out—Brown in the lead, Murphy following. They left the Blakely highway and by taking to the woods and fields succeeded in reaching the swamp of a small muddy branch. This Brown said they would have to cross. At an opportune time just when it looked as though no one was near, Brown stepped aside and allowed the Federal to pass in front. Then by a dextrous and quick movement he drew a pistol and fired, the ball striking a vital point and producing instant death. It was but the work of a moment to secure the money and depart.

It was not long before a posse secured, Brown and lodged him in Cuthbert. A few of the company secured the prisoner, and, placing a rope around his neck, swung him to the most convenient limb. Colonel Williamson ran up with knife in hand and cut him down. He then placed a special guard around him, and at the first opportunity sent him to Macon, where he was tried, convicted and hanged. His remains were sent back home and interred. Notwithstanding the prevalent feeling at that time none were found who sympathized with the murderer, and had he been tried by a jury of his fellow-men, he doubtless would have suffered the same fate.

PHANTOM OR DREAM?

But now comes the strangest part of the story. The night after the murder the dead man's brother, while peacefully sleeping in his tent, was awakened by a violent fluttering of the cloth sides. They made such a noise that he could not sleep, with their flap, flap. It was a perfectly calm, clear, bright moonlight night, as still as still could be. Not a sound could be heard save the noise of the cloth tent. The young lieutenant arose and walked outside. At once the noise ceased. It must have been a fancy of the imagination, thought he, and in he turned. But not to go to sleep. After attiring himself in his uniform he sat down on his bunk to think. Something seemed to weigh upon his mind. An hour passed and the soldier turned over and fell asleep. Again he was awakened by the noise of the cloth tent as though in the midst of a violent storm. This time he went outside again.

Standing in the shadow of a large tree was the figure of a man beckoning him that way. He approached. When he drew nearer he discovered that it was his brother returned. He told him that he was in trouble a few miles from town and he desired him to return immediately with him to the spot. The tone and gesture were sufficient guarantee of earnestness, and the two set out at once. Silently they walked the highway together. Then they turned off through fields and woods until the branch was in sight. Now slowly they walked down the hill into the swamp when lo and behold! the man who was in trouble suddenly vanished and at the feet of Lieutenant Charles Murphy lay the cold, stiff body of his brother.

Unable to comprehend the terrible mystery, weak and terrified, he returned to town. It was early morning, and the first bright rays of the morning sun were just crowning mother earth with a garniture of liquid pearls. The young officer told his experience as best he could. A party was sent out to scour the country and ascertain its truthfulness. Acting upon what had been told it was not long before they brought in the body of the dead Yankee, and secured evidence which convicted Jim Brown of the crime.

Was it a fitful dream of somnambulism, or did the spirit of the murdered Murphy appear and lead his brother to the spot where he had been murdered?—Cuthbert, Ga., Correspondent of the Philadelphia Press.

SINGULAR VERIFICATION OF A DREAM.

Do dreams come true? There is one man in St. Paul who believes they do, sometimes. He had one, one night in 1876, which came true to a dot. His brother was an intimate friend of "Yellowstone" Kelly, the noted Indian scout, who was with General Miles in his Indian fighting in the far West. This St. Paul man was in Bismarck for a time that year, and there his brother introduced him to Kelly, and the two became the warmest kind of friends, for there was something in the make-up of each that attracted the other. The St. Paul man came home after a few weeks and Kelly went West on another Indian expedition. On the night of the 8th of September the St. Paul man had a dream of Kelly. He arose from bed while still asleep, and threw himself on the floor, exclaiming crying out: "Kelly is in danger. The Indians are in ambush for him in the canon. There is but one way of escape. He must ride straight forward, then turn to the right and put spurs to his horse for dear life. If he does that he will escape."

A gentleman who occupied the same room—it was in a building in Jackson street—was awakened. He got out of bed and rushed to where his chum lay on the floor talking in his sleep, and he awakened him.

"What is the matter?" he asked. "I have had a dream" was the reply. "Yellowstone Kelly has been in danger from the Indians. They laid in ambush for him. I can draw a map showing the only way of escape," and he took a piece of paper and drew a diagram showing where the Indians were and the only path by which escape could be made, as if he had appeared in his dream. It made so vivid an impression that he was anxious for days for the fate of his friend and scout.

A few weeks later Kelly came to St. Paul and the two friends met.

"Where were you on the night of September 7?" asked the St. Paul man.

"I had a close call on that night," was the reply, "and the saddle I sat in that night has a bullet in it from the redskin's gun. I was caught in the canon and almost surrounded," and then he described the lay of the land and how he had escaped by riding straight toward the Indians until he found a passage to the right, through which he had ridden and escaped. The situation was exactly as the St. Paul man had dreamed it was.

The St. Paul man who had the dream and who believes that dreams sometimes come true, was W. W. Irwin, the criminal lawyer. "The Tall Pine Tree of the North."—St. Paul Pioneer Press.

THE VENTURESOME SOMNAMBULIST.

"In regard to ghosts," remarked an old citizen the other day, "I will never forget an experience I had about thirty-five years ago. The house where the ghostly visitor was said to have been seen was a tall, two story frame dwelling on South Tennessee street, which has some time since been torn away.

"Upon several occasions belated pedestrians had witnessed the phenomenon as they

were passing homeward and the subject came one of general gossip. The gentleman who resided in the house was one of our prominent business men at the time, who placed no faith whatever in tales of supernatural visions, and when informed that reliable persons upon different occasions at about one o'clock in the morning had distinctly seen a white-robed object glide back and forth over the top of his house and disappear in a mist, he laughed at their assertions. He was, however, persuaded to become one of a party who had made arrangements to watch upon a certain night.

"Not wishing to alarm his family unnecessarily he announced that he would be absent on business which would detain him until two o'clock in the morning. His brother-in-law and the servants were in the house and he knew that his wife—who was somewhat of an invalid—and the children would know nothing of his whereabouts. We took up our positions upon the opposite side and down the street far enough to enable us to have a perfect view of the roof of the building and remain unseen. There was a good deal of joking indulged in, for many of us had not the most remote idea that we would be repaid for our trouble, when one of the boys suddenly said, 'Look!' and sure enough the figure in white was slowly arising from, as it seemed, the roof of the building.

"For a moment the head and shoulders were only visible, and then it gradually ascended until the whole figure was distinctly seen gliding along the roof. Sometimes it would seem to have wings, and raise them as if to soar away, but as we breathlessly watched it, it moved slowly onward toward the front of the building.

Just at this moment the front door of my friend's house opened and his wife ran out into the yard, paused a moment, then gave an unearthly shriek and fell to the ground, just as her brother, half clad, reached her. We ran rapidly over toward the house, and the brother, meeting us and holding up his hands, exclaimed in a distinct whisper:

"Keep quiet. It is Sadie walking on the roof. If you wake her she will fall."

"And so the mystery was solved. The little nine-year-old daughter of my friend was a somnambulist, and over her parents had a command. We bore the unconscious mother into the house, and while some of the party were making efforts to restore her the rest watched the little white-robed figure swaying back and forth upon the brink of the roof, and we dared do nothing, lest we should awake her. In a little while she turned about and retraced her steps. The roof was so steep she had to balance herself with her arms, and her loose white draperies and long golden hair floated about her, making her look like an angel indeed. She reached the attic doorway and closed the door. She walked along the hall to her room and got into her little bed beside her sister and covered herself snugly, and the next morning was unconscious of the fact that she had left her bed for a moment.

"I afterward learned that my friend's wife, who was nervous and wakeful, because of his absence, had gone into the children's room and missed her little daughter. She ran down the hallway, and seeing the door of the attic doorway open, looked up just in time to see the little girl disappear through the door above, and go out upon the roof. She hastily aroused her brother, who saw that the only thing they could do was to keep quiet and let her return at will, but the mother, expecting to see her dashed to death at her feet, could not control herself. What followed has already been related.—News, Indianapolis, Indiana.

HOWLING DERVISHES.

Every traveler goes on Friday to see the whistling and howling Dervishes. The latter is an English misnomer. They are sect called Henrieurs, or something to that effect. One of their ceremonies is a ritual by a mullah, responded to by the worshippers, who, as they respond, sway themselves while standing in line from one side to the other and jerk the head. As their fervor increases the sideways motion becomes more and more rapid, and the head jerking more and more rapid, until they appeared to be almost in a species of fit. This action is continued for nearly an hour. The sweat pours from their faces and their heads look as if they would be jerked off. After this ritual is served many of the faithful and many children who are more or less, such lie prone upon the floor and the head mullah or priest walks over them, treading upon each, and then one by one blows upon their faces, when they go off happy if not cured. Babies in arms are simply blown upon and touched. The whistling is a most intense and their devotion and solemn in its performance. The dancing or whirling dervishes, after praying for, say, half an hour, with many prostrations, then range themselves around a circular floor in the center of the mosque and listen to a peculiar music performed by a part of their order and to a litany read by their high priest, all the time marching in single file around the outer circle, each bowing low when opposite and farthest from the "Mecca" of the mosque—that is, the par corresponding to the altar in a Christian church, and always on the side of the building pointing to the holy city of Mecca, and when on the circle next to the Mecca each one, with a peculiar step, turns and faces his brother next following him, and each bowing low one to the other; as this part of ceremony progresses the music becomes more fervid, when one by one the dervishes begin to spin around as on a pivot, and the same time circling around the roof. Each one spins more or less rapidly, as may choose, but all go around the room in the same period—all extending their arms straight out as they thus wait. Their dress is high, conical cap and a long full coming to the feet and bound in at the waist. As they spin the skirt extends in proportion to the speed of their motion—that of moving very rapidly taking the form of a widely extended funnel. I counted 100 rotations of one of the worshippers, fifty-eight to the minute. This motion kept up for perhaps a half-hour, an stopping showed no sign of dizziness, were thirty odd on the floor at once, but were moved with this great rapidity. They were young novitiates, some from 10 to 12 years of age. The whirling proceeded with great solemnity and and all seemed fervid and earnest.—HARRISON.

The London Times will be con- pass its dividends this year owing great expense incurred in the Farrington.

A California paper remarks that if Santa Cruz gets a new jail, "it practice of the prisoners climbing going down town to find the sh they want him will probably be dis

I BECAME A SPIRITUALIST of the Objective Facts that Con- firm my Own Subjective Experiences.

Author of the Religio-Philosophical Journal.

I have noticed several articles under this
og, I thought there were a few facts
ad come under my notice that might
some interest to your readers. It is
my intention to speak much of my own
unship, for that is pretty well known,
ather to relate a few of those occult and
tual experiments which it has been my
lege and pleasure to witness.
out thirteen years ago, Spiritualism in
henomenal form came under my notice.
many others, I thought these exhibi-
unworthy of my notice. Eventually,
ver, circumstances occurred that caused
to regard the subject from a more vital
ndpoint. Words cannot express my con-
pt for those who trifle with the most sa-
emotions of the human heart, and from
beginning of my investigation of mod-
Spiritualism, I have occasionally met
h the most glaring and palpable fraud,
ist at other times, I have rejoiced in re-
ing the highest evidences of occult force
pirit intelligence.
the autumn of 1877, I visited Mr. Wil-
ms, medium, Lambconduet Street, Lon-
and in company with others, held a se-
e for physical manifestation. We hung
garments in the hall, down stairs, and
it to the second floor to hold our sitting.
re were about eight of us, and the major-
gentlemen. The circle room was an inner
riment used for the purpose. After be-
seated, the doors were locked and the
lights turned out. In a very short time,
is were ringing, guitars playing and float-
tambourine passing from sister to sister.
le dancing, and luminous forms seen in
air. Williams was being held by two
attemen, one on either side of him. Of
arse, had nothing else happened, I should
ve been inclined to doubt the genuineness
these weird exhibitions. Presently, how-
r, voices spoke to us from various parts of
room, and sometimes several voices at
once. At first I thought of ventriloquism;
at that theory was soon banished from my
ind by what afterwards occurred. A voice
me to me and said, "You are a medium,
d I can do something for you!" The voice
n asked, "What shall I bring you?" I re-
ed, "If you can see my thought and can
ing the article I wish for, I shall be pleas-
ed." Immediately a pocket-book, which I
d left in my overcoat pocket down stairs,
opped upon my hand. I expressed myself
tified, and the voice said again, "What
se shall I bring you?" Without audibly ex-
ressing my wish, I mentally desired my silk
at, which was also in the hallway. With-
ut the opening of a door, that hat of mine
me in, and was placed on my head. Both
at and pocketbook remained with me until
e séance was over, so that I was not de-
ived as to what was really brought. Oth-
s had equally remarkable experiences that
vening, but I would rather confine myself
o those which immediately concern me, for
n regard to these I can bear testimony of
rater validity.

During May, 1882, I was visiting friends in
west-Lo-Tyne. While in that city, I
s invited to attend a series of Miss Wood's
ances for materialization. Some of these
nces were unsuccessful, but others were
nt remarkably successful. I shall confine
elf to one only; it was eleven o'clock in
morning, and I shall feel glad that I had
ue opportunity to attend. Before describ-
ing the séance, I will mention one or two
particulars of importance to an outsider.
The rooms in which these séances took place
were not rented by Miss Wood, but were re-
nted by the Psychological Society of New Cas-
tle. The cabinet was a strong one, and was
fastened by the sitters on the outside. The
framework was of heavy timber, and the
panels were of perforated zinc. There was a
weighing machine in the room used for the
weighing of forms. In order that there
might be good light for investigating the
phenomena, a lamp, glazed with tinted glass,
and burning gas, was arranged so that ample
light might be shed upon all in the room, and
make every materialized form recognizable
by each sifter. So that darkness might be
enjoyed by those operating from within the
cabinet, damask curtains hung from the rod
on a level with the top of the cabinet, and
about a foot from it, thus giving room for
the forms between the cabinet and curtains,
and affording the needful absence of strong
light while the process of materialization
was going on.

The sitting I am about to describe was the
most satisfactory I ever witnessed in mate-
rialization. After singing awhile, the form
of a child appeared at the curtains, whom
we called Poka. She spoke broken English,
and informed us that the conditions were
good. This child was dark skinned, and
about two and a half feet in height. She
passed around the circle, and shook hands
with each one. The next figure that made
its appearance was a lady of medium height.
She did not speak, but claimed relationship
to a gentleman in the circle, Mr. Edge, of
Llandudno. In size she so resembled the
medium, that I suggested the weighing test.
I asked her if she would stand on the ma-
chine and have her weight registered. She
answered in the affirmative. She then lifted
her drapery so as to make her feet visible,
which were both on the platform of the
weighing-machine. She then stepped both
feet on her head so that these behind the
figure could see that there was no apparent
means of altering the registration of weight.
The form weighed twenty-five pounds and a
half. Miss Wood, would weigh about one
hundred and eight pounds. This figure re-
tired, and the next was a form called Bennie.
He was very tall. Some one remarked that
he must be taller than any one in the room,
but on Mr. Edge standing up, and form and
man being placed back to back, it was found
that Mr. Edge was the taller of the two,
whereupon Ben began to elongate until his
form was head and shoulders taller than
Mr. Edge. Mr. Edge was a man about five
feet nine or ten inches. Bennie did not talk
to us, but took leave of us by shaking hands
all round. There were occasional visits from
Poka during the séance, but of these I will
not particularize.

I wish to call special attention to the most
conspicuous manifestation of the morning.
I observed a vapor proceeding from the cabi-
net, like steam from a waste-pipe, and form-
ing a nucleus in the centre of the room. I
watched it, and soon it began to move spir-
ally, until the mass of cloudy matter reached
the average height of a female figure. This
misty substance was transparent enough to
enable us to see a stove, which, from my side
of the room, was on the other side of the
form. The mass became more dense, until
we could no longer see the stove. Presently
the shape of the head and shoulders became
distinct, and finally the form of a face ap-
peared. The vapor below the head and bust
then fell in loose drapery, and the well evol-

Woman's Department.

CONDUCTED BY SARA A. UNLERWOOD.

Matter relating to this department should be sent
to Mrs. Underwood, 86 South Page St., Chicago.

MARRIED WOMEN'S NAMES.

In reply to a correspondent, a Chicago daily
paper has the following: "M. B., City: (1.)
It is correct to address a letter to a married
woman by her husband's name: as 'Mrs. John
Jones,' or 'Mrs. J. P. Jones,' but never cor-
rect to use her christian name. (2.) It is cus-
tomary in good society for a widow to retain
her husband's name on her visiting card and
not use her own name."
"Good society" then perpetuates this "re-
lic of barbarism" and the symbol of a crude
civilization by merging a wife's individuality
into that of her husband; it even makes it
seem "in good form" for a "society" news-
paper to indicate a married woman's pres-
ence on any public occasion by adding an
asterisk after her husband's name, following
out the unwritten law that women married
whatever previous condition may have
been theirs, are no longer sons or planets,
but the mere satellites of the men honored
by their love.

But the progressive spirit of our age, and of
common sense, demands that women, wheth-
er married or single, should every where as-
sert their right to recognition as individuals,
as independent units of the great whole; and
this married women can not do so long as they
yield to the dictum of "good society" and
lose their personal identity in that of their
husbands by forswearing the names given
them by those to whom they owe their being,
the names redolent of the unselfish love and
friendship given to them in girlhood, for the
prosaic names of the men to whom their love
is given and to whom they wish to show the
highest honor—and mistakenly think they do
so in relinquishing the individuality which
first won the love of their husbands, and of
which their own girl names were the embod-
iment.

Outside of a sentimental altruism, what
sensible reason is there for Jane Smith on
marrying Tom Jones, changing her name to
Mrs. Tom Jones? Self-abnegation carried on
within reasonable limits is endurable, lov-
able even laudable—but self-abnegation car-
ried to the limit of servility and self-efface-
ment is to self-respecting people mainly con-
temptible. That Jane Smith, loving Thomas
Jones for his many virtues and for his appre-
ciation of her womanly qualities, should con-
sent, in the interest of clearer genealogi-
cal records, to exchange her father's family
name of Smith for that of the man she loves,
was not at all strange; but that she should
further insist on effacing herself as a woman,
by giving up her feminine *prænomens* of Jane,
about which her mother made lullaby rhymes,
which her father's deep voice made im-
pressive, in which memories of her father's
her boy-brother as he called for her in the long
ago, which was glorified by the sweet cadence
of loving girl friends, and idealized by the
tender rapture with which it was spoken by
Tom Jones himself; for a woman to thus give
up her one real possession, her own person-
ality, and to wish to become a mere echo of
her husband's name, does seem strange, in-
deed! That is one of the small reforms I hope
to live to see accomplished before I die; the
self-respecting insistence on the part of mar-
ried women on their feminine name. It would
be a move in the right direction if married
women would also make a practice of adding
their own family name as a prefix to that of
their husband, as Mrs. Elizabeth Cady Stan-
ton, Harriet Beecher Stowe and Elizabeth
Barrett Browning, and others have done.
Names are the stamps of one's separate in-
dividuality, and for a woman to use her hus-
band's given name in place of her own only
confuses the identity of both. When the girl
friend we knew and loved as Jane Smith be-
comes Mrs. Thomas Jones, we feel a sense of
confusion, and loss as if the Jane we knew
had died and a ghostly Mrs. Jones was try-
ing to replace her in our hearts, a substitution
which we feel like jealously resenting. It
is the name which individualizes each a
particular person to us and which ought nev-
er to be changed. After we grow to know
and love George Eliot, the names Marian
Evans, Mrs. George Lewes, Mrs. John
Cross, meant nothing to us, and the names
Annie Duffin, and Madame Dudevant nev-
er touched our hearts as did that of George
Sand. Mrs. Maxwell can never take the place
of Miss Braddon in the public mind, nor
can Mary Murphree ever touch so responsive
a chord as Charles Egbert Craddock, and
Kate Claxton will be Kate Claxton to the
end and not Mrs. Charles Stevens at all.

Some years ago a clique of prominent "so-
ciety women" of Washington, D. C., publish-
ed a remonstrance against the agitation of
the woman suffrage question, and it was the
source of considerable amused comment by
woman suffragists that most of the signers
of that remonstrance, gave their names as
Mrs. Judge —, Mrs. General —, Mrs.
Doctor —, etc. That protest, it was un-
derstood, was mainly the work of a Wash-
ington woman who signed herself Mrs. "Ad-
miral Dahlgren." Since then she has become
individually known as the writer of several
society novels of no great force, but her per-
sonality has grown by that public work to be
recognized under her own name, instead of
that of her husband, and she is more often
spoken of as Mrs. Madeleine than as Mrs.
"Admiral" Dahlgren. I have looked over,
since the commencement of this article, a
list of married women belonging to an ex-
ceptionally intellectual society of Chicago
ladies, and I find even among the thirty about
one-half give their names as Mrs. Geo. W. —,
Mrs. Andrew J. —, etc. I move for a re-
form in this matter.

A WOMAN'S PAPER IN NEW SOUTH WALES.
The *Dawn* is the appropriate name of an
attractively gotten up woman's paper pub-
lished in Sidney, N. S. W., of which Dora Fal-
coner is editress. It is a monthly and is on-
ly three shillings (English) per annum. From
a recent editorial entitled "Women in Par-
liament," we extract a few paragraphs which
go to show that the women of Australia are
as fully awake to the possibilities of the wo-
man's century as their sisters in Europe and
America. Speaking in a sarcastic strain of
some disgraceful proceedings in the parlia-
ment of New South Wales (which have been
matched in the Riddleberger episode and other
scenes in our own Congress), the editress
remarks that these parliamentary proceed-
ings "have led us to reflect whether we could
select from Sidney women, a parliament
which would behave exactly as these news-
papers would have us believe the present
parliament does. We have come to the con-
clusion that we could. We could find in Sid-
ney women who would convert an Assembly
of one hundred and twenty-four women into
just such an Assembly as this one of New
South Wales which we read of. We could
find women who would swear, give the lie
direct, interrupt public business to impeach

the honor and honesty of an opponent, and
think of themselves first and their country
last. We could find those who would banly
about the most scurrilous and offensive epi-
thets and imputations, and finally assault
one another in the precincts of the chamber:
We should find them among Sidney street
walkers.....

"Imagine that such an impossible event
as the election of women members, were to
occur. Do you imagine that any woman
elected would be inferior to the standard of
the men members of to-day? Impossible.
The different plane on which women stand
has this much good in its result—that evil
in them is quickly marked, and without mer-
cy reprehended. No woman dare offer her-
self for election, whose moral record was not
unspotted, whose abilities and discretion
were not known. A woman who was known
to drink, to be ill-tempered and violent, to be
a glutton, to be conceited and a braggart, to
be less than faultlessly honest, straightfor-
ward and conscientious, would not withstand
the criticism of the hustings for a moment.
..... The woman who can manage a house-
hold successfully, is more likely to conduct
state affairs prudently and well, than men
who have failed to manage the business to
which they have been specially trained.

"As to the right of women to the franchise:
What sort of lopsided figure of Justice do you
worship? A thing with a large ear listening
to the demands of men, and no ear at all for
women; so that women may only complain
by means of some man who is not ashamed
to espouse a woman's cause. Who made men
masters, who gave them the right to ordain
that the opinion of a woman shall be abso-
lutely without weight or effect? She may
have all the qualifications of a voter, but is
denied all the power which belongs to the
right of individual opinion in a man."

Other articles pertinent to woman's inter-
ests in the two numbers of *The Dawn* re-
ceived, are a prize essay on "Matrimony,"
"Rules for a Woman's Help Club," "Father
and Daughter," "Kindergartens," and "A
Woman's Wish," a poem, besides various ed-
itorial and contributor "notes." This is a
bright magazine which I wish all success.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or
can be ordered through, the office of the RELIGIO-PHILO-
SOPHICAL JOURNAL.

SHALL WE TEACH GEOLOGY? A Discussion of
the Proper Place of Geology in Modern Educa-
tion. By Alexander Winchell, A. M., LL. D., F.
G. S. A. Professor of Geology and Palæontology
in the University of Michigan. Vice-President of
the Geological Society of America, author of
World-Life of Comparative Geology, Sketches of
Creation, etc., etc. Chicago: S. C. Griggs & Co.,
1889, pp. 209. Price, \$1.00.

Col. Higginson in a recent essay took the ground
that literature is more enduring than science and
that to have produced an Emerson is greater than
to have produced a Darwin. Among those who would
dissent from this view of it questioned respecting the
subject is Prof. Alexander Winchell. The object
of the treatise which he has just given to the public,
is to show the great value and importance of the
study of geology, to raise it in the esteem of educa-
tional authorities and of the student community,
and to secure for it a more advantageous position in
the curriculum of our colleges.

In our colleges, as Prof. Winchell points out, what
are called "literary" subjects are in the greatest favor,
for the reason that the representatives and devotees
of traditional culture constitute a large majority in
scholastic circles. Those studies in natural science
which are regarded as leading directly to some
other profession, as for instance, chemistry
in its accessory relation to medicine and pharmacy,
receive, perhaps, a fair share of attention, on the
ground that they are "practical" and "productive"
studies.

"But the literary group of studies obtain ap-
preciation and support through the relation of their
subject matter to popular literature. They present
no array of technical terms or conceptions. Their
language is that of the intelligent public, and their
themes are those which before-hand occupy the
thoughts of the masses of intelligent readers. Lit-
erature and history, in their educational pursuit,
make no comparative demand on the powers of
abstraction, induction and reflection. Their
themes also lie close to the personal experiences
and interests of the people. The subject matter
is easily comprehended, at the same time that it moves
the sensibilities and warms the imagination. Lit-
erary studies therefore possess the advantages of peo-
ple's own prosperity." And because of the wide
interest they awaken in the scholastic community.
They readily form the popular standard and make
large demands for their support.

The simple search for knowledge controls but
few. With much of the search for knowledge, the
means of support. Of course, when the profes-
sional motive predominates, geology and natural history
must stand, even in the collegiate or academic
department, at marked disadvantage. Against
these studies discrimination is prompted, Prof.
Winchell says, by three motives:

"First. The scholastic authorities entertain the
traditional conceptions of the requirements for a
liberal education, and are not sufficiently informed
in the sciences to admit that they are equal means
of culture; and, as the outcome of their propo-
sitions and their ignorance, succeed in turning the
value of the subject into channels which they
approve. 2nd. The financial control of the univer-
sity determines its policy partly by the recom-
mendations of the scholastic authorities, and partly
by the amount which a department of study is able
to return in the shape of fees which students with pro-
fessional aims feel willing to pay. 3rd. The su-
preme government of the university participates in
the popular opinion that those departments and
studies are most worthy of support which sustain
the most immediate relations to the production of
wealth."

A result is that geology (and the same is true of
zoology and botany) in most of our colleges, pleads
in vain for the means of illustration and
investigation, for books, and such small purchases
as are indispensable for work according to modern
methods. Prof. Winchell protests against these
disabilities imposed upon geology, and at the same
time against the principle that those departments
which are not profitable to a university should re-
turn to the college or that are the most popular. Studies
that look to money-making ends can take care of
themselves; those above the level of popular ap-
preciation should receive the special favor.

A large portion of the volume, however, is de-
voted to showing that geology, is not simply a means
of culture, but a means of useful knowledge. It is
the best of the sciences for cultivating and estab-
lishing the scientific habit of thought,—"the pre-
cise habit required for most just judgments within
the sphere of all activities possessing an ethical
character." This part of the work should be of
special interest to those interested in the ethical cure
movement in which there is in the opinion of some,
need of more of the scientific spirit and method.



An important Errand

"Now, my child, I have given you a dollar, with which to
buy me a bottle of Hood's Sarsaparilla. Be sure to get
Hood's. Do not take anything else. You remember it is the
medicine which did mamma so much good a year ago—my
favorite spring medicine."

If you have decided to take Hood's Sarsaparilla do not be
induced by any other. Dealers who claim to have pre-
parations "as good as Hood's Sarsaparilla," by so doing admit
that Hood's is the standard, and possesses peculiar merit
which they try in vain to reach. Therefore insist upon hav-
ing Hood's Sarsaparilla, and take no other. It is the best
spring medicine and blood purifier.

Be Sure to Get Hood's

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100 Doses One Dollar 100 Doses One Dollar

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tions "How to grow them," by

Peter Henderson

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at the same time send free by mail, in addition,
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pkt. of Yosemite Mammoth Wax Bean, or one
pkt. of Jeuneuse Mink Melon, or one pkt.
of one pkt. of Snowflake's Silver and Gold,
or one plant of the climber Blue Dawn Flower,
or one Bermuda Easter Lily or one plant of either a Red, Yellow, White or Pink
Everblooming Rose (see illustration)—on the distinct understanding, however, that those
ordering will state in what paper they saw this advertisement.

PETER HENDERSON & CO. 35 Cortlandt St., NEW YORK.

SAVED MY PAPA'S LIFE.



FORT COLLINS, LARIMER CO., COL., Nov. 25, '88.
"Gentlemen: I send my best wishes to the Ath-
lone Co., in regard to the medicine for it
saved a life, and since then I have told many
the good remedy."

MISS ESTHER

The progressive spirit of the age
specialists, and is a true indication
progressiveness of the present day
numerous specialists of the medica-
fession attest the modern demand.
there are many mediums such as Sa-
parilla and others which claim to purify
blood and relieve Rheumatism, they do not
eradicate the disease, for it permeates the
whole tissues and muscles, as well; there-
fore, a medicine, which must do any per-
manent good must be of a character that
would render it useless in many other dis-
eases. The great specialist for Neuralgia
and Rheumatism, is ATH-LO-PHO-RS, and
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COUGH KILLER
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—to the whole and re-
ally one person in each
locality, to keep in their homes,
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it for a month, we will send you a new one, and you will have
who may have called them become your own property. It is
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CHICAGO, ILL., Saturday, March 16, 1889.

Compulsory Education.

A community is composed of individuals, and the object of legislation is or should be the security of the life and property, and the protection in the exercise of all their rights, of the individuals who make up the community. The soundness of the social organism depends upon the intellectual and moral integrity of its units. If the men and women as individuals are bad, the society will be bad. Whatever motive promotes the well being and advancement of its members must improve and elevate the condition of the social body; and the converse of this proposition is just as true, viz: that whatever is for the best interests of the individuals of a community, is for the best interests of the community as a whole. Man is a social being, and can be civilized only in a social environment. Individualism is raged, but such individualism is incompatible with equal rights and justice for all, whose general interests are sacrificed or subordinated to the wishes of any person or class.

Where the government is upon the consent of the governed, where legislation is the practical expression of the will of the people, the influence of the social units upon the social organism is far more direct than under a monarchical or aristocratic government. The wisdom of one man may for a while devise measures for the harmonious adjustment of the claims and interests of conflicting orders and classes, even though this be done at the sacrifice of popular freedom and independence.

When a people undertakes the work of self-government, assume the functions and responsibilities of self-sovereignty, the character of the government must soon be an expression and embodiment of the popular will, and a measure and criterion of the average popular intelligence and virtue.

These considerations lead inevitably to the conclusion, that in this free country the education of the people is a matter of prime importance, not for sentimental reasons merely, but for the practical interests of the people. If we are to have good laws, if decent men and not demagogues are to be elected to office, if impartial and just, and not class, legislation is to prevail, if our public schools are to be maintained unimpaird by priestly selfishness and sectarian zeal, if wisdom and virtue, and not grog-shop rowdiness on the one hand and conscienceless corporations on the other, are to rule, the people must be intelligent, self-respecting and honest enough to rise above the malign influences that tend to the destruction of free institutions and popular government.

Public schools and compulsory education necessary to the maintenance of popular government, and the people, the individuals who aggregate, have the right to adopt such means as are required to secure this result. There are those who are ready enough to acquiesce in the justice and utility of our public school system, but hesitate to favor legislation compelling parents to send their children to school or to give them the opportunities for education. Such people should consider that the law compels men to pay school taxes, to build school houses, to hire teachers. Why should compulsion stop just here it can be sure of practical results? Why should the people tax themselves for the support of a system necessary to the perpetuity of self-government, and then fail to carry out this system? Because an ignorant her, or a parent who thinks more of the yes his child earns for him than of child's intellectual condition and prospects in life, objects to compulsory education, is that any reason it should not be enforced? Certainly not.

As to how compulsory education can be the most wisely carried out there is, of course, difference of opinion. A friend who is thoroughly practical and who has had large experience in teaching, suggests that a supplementary board of education, the majority to be woman, be intrusted with the execution of the compulsory law, and with discretionary power to grant relief from its operation whenever, for the reason of poverty, or mental or physical inability, it seems best to do so, and with the right to nominate the paid agents (or truant officers) to investigate the evasion of the law and enforce its provisions. There needs to be some discretionary power in order to provide for the hardships in cases where the family requires the wages of the children, lest there be wounded self-respect when the family is forced to accept charity, the necessity for which the combined efforts of the family would prevent. Society can not wisely encourage in self-supporting families readiness to receive charity. The respect that comes from independence is more important even than the rudiments of education learned in the public school, and any law that disregards this, the American spirit is likely to resist.

The excusing power should be beyond the influence of political partisanship, as should be the appointment of the agents. Women know how to do the work; since their experience as mothers and housekeepers enables them to appreciate the difficulties in a family, to discriminate between a claim of poverty which is genuine and a sham excuse. They would easily get into the sympathy of the mother and the children and attract the children to the school.

In districts where the number of children to whom the application of the compulsory law will be necessary is large, the new schools opened for them should have the simpler manual of arts taught, both as a means to make the schools more attractive to parents and children and to give them more preparation for earning a livelihood. The gentler methods of women would reduce the friction in executing the laws, and the larger result would be in bringing the well-to-do and cultivated women into acquaintance and sympathy with the poor and uncultivated.

Between such a supplementary board as is here suggested and a general board there need be no conflict. The former would have no purse, and could only recommend expenditures. It would serve as an intermediate link between the general public and the general board. It would bring children into the school and connect parents and teachers more closely together. The plan seems to be entirely feasible.

The school census of Chicago in 1888, shows 142,293 children, and the total number of children enrolled during the year 84,902, leaving 57,391 children outside. Of this number but few probably have had any schooling worthy of the name. Although the present compulsory school law requires attendance at school twelve weeks in a year, the statute has not been enforced and the discussions growing out of the recent petition of the Women's Club to the School-board have brought out such serious difficulties to its enforcement that it is evident some change must be made in the law and some improvement in the system of the public school instruction. In the discussion in the Women's Club one member remarked that many of the best men and women of the nation had not had even three months schooling in the year, and that the majority of the children outside of school needed instruction during the short time they could be under the teacher's influence that should help them to right living. For such, industrial education is quite as important as knowledge of reading writing.

Illiteracy is increasing in this State, as well as in others, and all good citizens should unite to overcome it.

A committee of citizens and representative societies have jointly prepared a compulsory education bill, and two other kindred bills, one on child labor and the other on truancy, which have been presented to the General Assembly of Illinois, and it is hoped that nothing will be left undone that is necessary to insure the attendance of the children of the State at school during a portion of the year. And what is good for Illinois will prove equally beneficial in all other divisions of the country. As Illinois has been a pioneer in many forms of improved legislation the JOURNAL hopes she may lead in this, and offer a model for her sister States to follow.

The First Congregational Society in New Bedford, Mass., has issued a volume containing an historical sketch of that organization, "as illustrative of ecclesiastical evolution." Mr. William J. Potter, the present pastor of the society and author of this interesting and valuable work, says: "I had long perceived that this history had certain specially interesting aspects as an instance of ecclesiastical evolution; and having started into the story at a point fifty years back, I found it impossible to stop until I had traversed the whole pathway of two centuries." The society, as a corporate body, has existed since 1795. Originally evangelical, it has passed through the various stages of doctrinal development, adopting successively more liberal confessions of faith, "until," to use Mr. Potter's words, "the whole of it—confession, creed, covenant, and church organization itself, with a special ordinance for communicants—have silently dropped away, and the congregation of adult men and women in parish meeting has become the sole representative of the society

—apart from the living testimony of character and conduct." The society asks no questions now about the creed of its members. When the Unitarian societies of the country organized themselves into a national conference and put theological beliefs into the constitution, this New Bedford society withdrew from the conference and has since maintained a position of independent congregationalism. Mr. Potter's name was dropped from the Unitarian Year Book. But the important fact illustrative of evolution, is that while the society has persisted for more than a century, it has undergone great modifications, and reached, through successive stages of growth, a condition which is in marked contrast to that of the organization as it first existed. Mr. Potter has been the pastor of the society during the last twenty-eight years, during which time he has done most useful and noble work.

Hon. Ralph Plumb on the Exercise of Suffrage.

The importance of maintaining suffrage inviolate in this country cannot be overestimated. Our fathers framed this government upon the doctrine that "governments derive their just powers from the consent of the governed," and whatever defeats fair elections tends to nullify this declaration of our national Bill of Rights. The right of every citizen to vote, free from violence and every kind of intimidation, according to his judgment, and to have his vote counted, must be defended at all hazards. The duty of the government to protect even the humblest citizen in the exercise of the right to vote conferred upon him by the constitution is so great and imperative, that neglect of this duty should be sufficient to insure the condemnation and defeat of any party responsible for it. An honest vote and a fair count are necessary to the very perpetuity of the Republic, and whatever endangers these, threatens the foundation of our government.

Preventing the exercise of suffrage by force or threats, the purchase of votes by political machines or individuals, and obtaining special privileges or defeating the popular will by corrupting legislatures and courts are crimes against the republic and constitute a kind of treason which should be punished by the severest penalties. The common thief and burglar deprives us of our property, but the acts of those who prevent or neutralize honest votes, imperil popular government and the very conditions of our prosperity as a people.

These thoughts are suggested by the speech of Hon. Ralph Plumb of Illinois, in the House of Representatives, Feb. 13th, 1889, on the contested-election case of Smalls vs. Elliott, from the State of South Carolina. Mr. Plumb's speech is a powerful, logical and eloquent plea for governmental protection of every American citizen in the exercise of his right to vote as he pleases, and for the punishment of those who, whether in the interests of parties or persons, seek to corrupt the ballot and defeat the popular will. "In this country," says Mr. Plumb, "we must have no privileged class; none who can dictate to others how they shall vote, or that they shall not vote." "The South," he says, "charges the North with corrupting the ballot by money, and that in every northern city multitudes of unnaturalized foreigners are made to vote just as the political machine directs; while the North insists that the South practices violence and fraud in elections; and to our shame it must be conceded that both charges are true. 'Oh for a bugle call' that shall arouse the North and South alike to the danger that threatens us."

Mr. Plumb notes that in several of the legislatures of the north, needed reforms in election methods have been introduced in response to the popular demand. He insists that if the States themselves fail to provide for honest elections, Congress should exercise whatever power it possesses under the Constitution, to enact laws to secure "for all time the right to every elector, however humble, to a free ballot and a fair count."

Mr. Plumb speaks forcibly and eloquently for the rights of the colored men of the south, after showing indisputably that in many of the Southern States they are practically disfranchised. His spirit is not that of a partisan, but of a patriot and a statesman; he treats the Southern people and their representatives in Congress with high consideration and respect,—but he does not hesitate to point out the defects of the system under which they were brought up, or of the influences under which negroes are robbed of their rights. "Circumstances," he says, "beyond their control fastened upon their fathers before them a system of human chattelism under which, necessarily almost, unrepentant ideas of government and the rights of man have come to control their political action. The States they represent are vexed by an evil spirit which clings to the scenes of its earthly life and haunts the very region in which before the suicide of the body, it held undisputed sway. The system it once animated was an embodiment of a disease which the preservation of our national life required should be removed by the sword and it was done." The disease was slavery, which existed by violence and fraud, and when these are invoked to-day against the negro, "you may be sure that some of the old virus rangles there."

This speech does credit to the head and heart of Hon. Ralph Plumb, and its sound reasoning, clear exposition of Republican principles, patriotic spirit and eloquent defence of the rights of all, high and low, rich and poor in the great Republic make it worthy of wide circulation.

The Haverhill School Case.

The decision of Judge Carter disposing of the French Catholic parochial school case at Haverhill, Mass., has attracted wide attention. It was generally expected that the defendants would be found guilty of an infraction of the law, and that the right of the school committee under the present statutes to require the attendance of children of school age either upon a public school or upon some approved private school, would be sustained, but it seems that there is a defect in the phraseology of the statute, by which its purpose has evidently been defeated, for according to the judicial decision, private schools can be conducted without reference to any standard and just as it may please the teachers. The law rehearses the penalty for not sending children to the public schools, a fine not exceeding \$20, and then gives the excuses for non-compliance, which are poverty, sending children to a private school approved by the school committee, or by otherwise providing means for their education." The judge said that if the law ended at the word "or," then the school "would of necessity have to conform, but as it is, children educated at this school are 'otherwise educated.'"

"It is clear that the decision of Judge Carter," points to "mischievous," as one of the best chamber lawyers of Boston has observed, "which we may have to remedy by legislation, otherwise our whole school system will be in a state of confusion." Under this decision the compulsory school law of Massachusetts is worthless, is not worth the paper even on which it is printed. The clause quoted is made to nullify the whole statute on which compulsory education rests, the object of which was to secure the education of the children of the commonwealth and to require a standard of education that the school board could approve. In the parochial school at Haverhill, some of the scholars speak no English. Superintendent Bartlett in repeating the conversation that occurred between him and Father Bocher of the school, said: "I was ushered into the school room by a Sister who spoke no English." More than half the history is devoted to the Catholic religion. The history of the United States used gives only seven pages to the time from Pierce's administration to Lincoln's assassination, one-third of that space being devoted to illustrations. Not a word in the book intimates even the existence of such a document as the Constitution of the United States. If parochial and private schools are to be established through the influence of a foreign hierarchy, in the place of our public schools, then the interests of this nation, whose government is based upon the intelligence of the people require that these parochial and private schools conform to such a standard of education as is necessary to fit the rising generation for the duties of citizenship.

Blavatsky Roasts Butler.

Whatever may be said or thought of Madame Blavatsky's claims and philosophy, there is no disputing the fact that she is mistress of invective and the queen of sarcasm, and perfectly equipped with but a steel pen in hand. The Boston Globe of the 8th contains a letter from Madame B. addressed to that paper, in which she answers the statements of "Prof." H. E. Butler, and comments upon newspaper statements in a truly vigorous and refreshing way. She roasts the "Professor," bastes him with curry, red pepper, and oil of vitriol; disembowels him and fills the vacuum with occult nitro-glycerine and astral dynamite. She denies the charge of being jealous or envious of Butler's influence, declares she never heard of him until last December and concludes by knocking him down and dragging him around the ring by the hair in the following artistic manner:

"I have no hesitation in closing this letter by saying that the grand secret society of G. N. K. R., does not mean, as claimed, the Society of the Genii of Nations, Knowledge and Religions; but that verily, for every sane man not blinded with prejudice, these initials should stand for—

"Gulls Nabbed by Knaves and Rascals."

The editor of the Philadelphia Inquirer states that Spiritualism "is constantly losing ground." The editor of the "Inquirer" is either wilfully blind, or too bigoted to honestly investigate. Examine all things, neighbor, and "hold fast to that which is good." You will find that in 1850, modern Spiritualism, so-called had just dawned upon the world; that in 1888, there were at least eight million so-called Spiritualists, which does not look as if it were losing ground, and that there are some millions more, who have passed beyond the ordinary realm of level of modern Spiritualism to a higher mental development—Greely, Boston, Mass.

A remarkable story comes from Cardiff, Wales. A collier named David Davies of Treherbert was a sufferer by a great explosion that occurred in 1880. For four years after he was confined to his bed. He then gradually got about, but remained deaf and dumb from the shock. A doctor advised him to try a shock somewhat similar to that which had caused his infirmity. A little while ago he placed himself near where six shots were to be fired in the Butte Pit, and, strange to say, at the sixth shot his hearing returned to him. Still he was dumb, but on a subsequent Sunday the Rev. E. Rowland, missionary to the deaf mutes, said something to Davies which put him in a passion, and he involuntarily or instinctively made an attempt to express his anger. To his amazement the power of speech came back, and he now talks freely. He, however, says that speaking makes his throat sore, and his tongue is made sore by his teeth.

General Items.

Heaven Revised, advertised in another column, is a little book which will interest all who read it.

In mentioning the thief and saw Briggs in last week's JOURNAL, one was incorrectly given; they should have A. E. instead of J. E.

M. T. C. Flower of St. Paul, writes: have regular lectures and organized lectures here. Mrs. Aldrich, quite a talented la the speaker."

It is stated that of fifty-six changes in the revised New Testament twenty-two are simply returns to the renderings of Wycliffe whose translation was made from the Latin version of Jerome.

Mr. Ira B. Eddy of this city writes his wife has gone to Springfield, Illinois rest from her mediomistic work for a v He also says: "I am very well, going on 83rd year and good perhaps for ten y more."

"I hope," said Cardinal Gibbons in a recent after-dinner speech at Philadelphia, "the may never come when we shall be obliged call upon the state to build our churches, if they build our churches they may die to us what doctrine we are to preach or v we are not to preach. As for myself I lieve in the union of the church and the p-ple."

The Churchman is responsible for the serton that although in one sense a chu is the house of God in another it is on 'same footing as a club-house. People inv money in the fabric, in the furnishing, the salaries of those who serve, and t who do not so invest have really no r to partake of privileges they don't or woi pay for.

Miss Maria Wylley, a nurse at St. Luk hospital in St. Louis, who has the reputa of being an excellent nurse, has been cha ed by the inmates with witchcraft. I complaints are that she casts spells ov patients and sprinkles salt and pepper ov the floor. This has worried the inmates an they do not improve in health owing to th alleged witchcraft.

Dr. Abel Stephens, writing from Yokoham Japan, says: "I have been inspecting th great Asiatic battlefield, and I report t general conviction of both foreigners and t telligent natives here that the epoch of grand social and religious revolution has in, in India, China, and Japan—that this Asiatic heathendom is generally giving w before the continually increasing power western thought."

The Rev. Dr. E. Winchester Donald, hi self an advocate of the pew system, said i recent sermon at the Church of the Ascensi New York, that "the church is drifting i direction of enterprises to make people simply comfortable," and that "there is danger lest the severe principle of sacrifice which Jesus on the cross pathetically and yet powerfully declares to be the central truth of the kingdom of heaven on earth, be overlaid by considerations of personal comfort."

A most remarkable faith-cure case has been made public at Anderson, Ind. Mrs. Noah Ham, residing there has been a chronic invalid for months, owing to a stomach disease, and for weeks has been unable to keep food on her stomach. She has been unable to stand. Her case was considered a hopeless one, and she has grown worse rapidly. On Tuesday of last week Joseph Moore and several other members of the Church of God called and engaged in prayer for Mrs. Ham's recovery. While the prayer was in progress the invalid felt relieved of her pain, and since then has rapidly gained in strength, while the stomach trouble is disappearing. The lady is confident that her cure was caused by prayer.—Inter Ocean.

J. J. Morse, in one of his addresses at Cleveland, Ohio, said: "The United States is a great political triumph, but it is still a greater commercial triumph. Yes, I tell you that you are a great people, but I tell you that you will become a greater people yet. You have done this yourselves; the people have made the people. Intellectually and socially you are the peers of any nation on the earth. Some people say, 'It would be better if the United States would have some religion and then we would be a Christian nation.' Well, look at Spain. It is a Christian country, and do you want to become such a country as Spain? You will find other Christian countries and you will find them all the same. If you still want to make this a Christian country, you are traitors to all that Washington and your other heroes fought and bled for. Being a progressive nation, you will keep the smallest size of a god out of your constitution. You may worship any god you wish; that's not the question, but you are simply a citizen of the United States. You have the foundation of the greatest educational system in the world, and whoever tries to make the free public school religious is an enemy of the republic. Make the school what it is—a source of education, but not a church."

It is claimed that persons addicted to the use of alcoholic liquors can be entirely cured by the new French method of hypnotism. The patient is hypnotized and then told by the doctor that he must never want to drink again, but must feel disgust for liquor. This method of treatment is said to be successful in every instance. Mrs. Hannah Whitall Smith writes to Miss Willard that the cases are wonderful and have excited so much attention that French specialists now have a hospital devoted to the treatment, and publish a review.

Experience of Count Mitiwicz with Spirit Phenomenon.

The name of the Russian Count, Eugene Mitiwicz, has frequently appeared in the papers during the past two years in connection with important concessions obtained by him from the Chinese Government. A few days ago the Washington correspondent of a New York paper in writing up Spiritualism at Washington referred to, among others, Senator Coke and Count Mitiwicz as Spiritualists, and asserted that the Count claimed his success in China was largely due to spirit guidance and aid. In this connection it may be of interest to republish the first experience in Spiritualism which came to the venturesome Russian. In August, 1885, we met him at Lake Pleasant Camp, in Massachusetts, where he came to investigate spirit phenomena, with little faith in anything coming of it. We heard the graphic story of his experience with Mrs. Lord, now Mrs. Drake—from his own lips the morning after the occurrence, and it was taken down at the same time by our stenographer. The account was published in the JOURNAL of September 19th, 1885, and is here reproduced:

STATEMENT OF COUNT MITIWICZ.

I was feeling very unhappy when I arrived yesterday (Aug. 15), but I feel so no longer. On my arrival at the hotel I inquired of the clerk who was the best medium here. He said, "What is your name?" I said, "Never mind my name. I want to see the best medium here." He looked at me a little hard, and said, "Go to Mrs. Mand Lord's, on the bluff." On reaching Mrs. Lord's I requested of her a private sitting, which she refused; but as she looked at me I felt as if a current of electricity was passing through me. She said, "There are three of your dear ones here who have passed over; two were boys and a very dear wife." She went on further, describing the appearance of what she saw, all of which I recognized as correct, but gave no intimation of what I thought. The statements, description and names given astounded me, as I had never heard anything of the kind before, and did not believe there was anything in it. In the evening I went to her circle. After we had been seated a short time she said: "There is a spirit here who wants to see her husband badly." A voice—not the medium's—said "Eugene," I said, "I am here." The voice said, "Oh! my darling. Here, Eugene. I brought your two children to you." I took one of the children in my lap and held it, and said, "Who is this?" The voice said, "Don't you know?" It is Alexander, little Alex, that we used to call Hubbubba." That was what we used to call one of our little boys. I said, "Caroline, are you happy?" "Perfectly," the voice said. I then looked and saw the face of my wife as plainly as I ever saw any one. She said: "I told you I would come and see you. Don't you remember I told you my love was stronger than death?"

That was exactly what she had told to me before her death. She touched me with her hand, and I said, "Carrie, would you like me to sing one of the songs you loved to hear?" She said, "Yes." I sang an old ballad in Russian which was a favorite with her, and in which she joined me, her voice being very distinct and audible. Now I am confident no one present in the circle but myself spoke Russian. I then sang another song in Russian in which she joined me as before. As I began to sing she came right up to me and placed her hand upon my head and stroked my whiskers, after which I held her hands for about ten minutes. She said to me, "Caroline, is there a future?" She said, "Why of course there is, Eugene. Don't you see your own Carrie?" I felt as if a new revelation had been given to me. Then the voice of some one else came up and said, "Don't worry; your Carrie is perfectly happy. She has led a good life. Take courage and lead the same sort of a life and you will come to her."

One thing I noticed about the appearance of the spirit of my wife—for such I now feel bound to call it—was the absence of a tooth. She said to me, "Eugene, you know I lost that tooth through the medicine I took," which was the fact, and which helped confirm my identification of her. Suddenly she vanished from my sight. During my conversation with my wife the medium was frequently talking at the same time, and I heard other spirit voices. I was a total stranger to the medium and every one else in the circle.

STENOGRAPHER'S SUPPLEMENTARY STATEMENT.

Count Mitiwicz related many little incidents connected with the above séance, but I have omitted all except what I thought began directly on the materialization. It is needless to say he came away a firm believer in the reality of what he saw. Your reporter interviewed several other who were at the same séance. They all confirmed the Count's statements, and said they saw the materialization as above narrated. The Count afterwards visited Dr. Henry Slade and witnessed writing in broad daylight above the table between closed slates (one message being in French).

Dr. J. K. Bailey writes that he spoke at Hamilton, Illinois, January 30th, and at Keokuk, Iowa, a re-engagement, Sunday, Feb. 3d, since which he has been in the toils of a terrible carbuncle at the base of the brain; nearly six weeks of severe pain and anxiety. He hopes to be able to respond to calls by the first of April. Address him, (post office box 123) Scranton, Pa.

The News of Detroit, Mich., says: "David Ogley, head bookkeeper for Strelinger & Co., tells a singular story of a 14-year-old son of Mrs. O'Day, of 157 Spruce Street. It appears that a few months ago the boy figured in the exhibitions of a mesmerist and developed a great deal of liking for the showman, who staid but a short time in Detroit and went to Chicago. About two weeks ago the boy disappeared, and a chum of his, of about the same age, was also missing. The latter showed up in a few days with the information that young O'Day was in Chicago with the mesmerist. His story was that they ran away together and that when they got to Chicago young O'Day went straight to where the mesmerist lived. But the boy could not explain how they got there. In the bookkeeper's circle the belief prevails that the mesmerist drew the boy to Chicago by the exercise of his mysterious art."

"Occasional Thoughts of Horace Seaver, from Fifty years of Free-thinking. Selected from the Boston Investigator," is the title of a little volume of two hundred and thirty-one pages, issued evidently as a work of gratitude and love, by Mr. Mendum, the publisher of that journal, and from youth Mr. Seaver's friend and associate. Of the Investigator, founded by Abner Kneeland, Mr. Seaver has had editorial charge for more than half a century, during which time he has written on many subjects, and always in a cheerful and optimistic spirit, which increasing years and the infirmities of age have not abated. The volume embraces articles on many subjects, such as "Education a Cure for Bigotry," "Woman's Rights," "Free Discussion," "Temperance," "Who is the Atheist?" "Thomas Paine," "The Working Class," "Freedom of the Press," "A Cheerful Philosophy," "Importance of Common Schools," etc., the treatment of which is creditable to the head and heart of the author. Mr. Seaver's style has a natural grace and dignity which appears in marked contrast to that of some of the younger and more sensational advocates of "Infidelity." These selections (made by Mr. L. K. Washburn) contain a vast amount of good thought, well expressed, and the volume will be of interest to the friends of Mr. Seaver who include many that have no sympathy with his materialistic views.

It frequently happens that a person desires to be thoroughly posted on what the press of the country is saying about any one person or topic, and to get this information together is simply impossible outside of a large daily newspaper office. To meet the demand for such information the Western Bureau of Press Clippings was organized. They read an average of 1,200 papers per day—literary, scientific, class, trade and news papers—which pass through the hands of trained readers, who cull out of the uninteresting matter such items as may be of designated interest to clients. They give the clients the benefit of a subscription cost of over \$5,000 per annum, besides an immense amount of labor for a merely nominal sum. To obtain a practical illustration of how they can serve you, address Frank A. Burrelle, manager, suite 13, Times Building, Chicago, stating what line of thought or action you are interested in and they will submit samples, and state their terms.

The New Orleans Times-Democrat says "that psychologists and believers in Spiritualism have become interested in Annie Stidham, the sixteen-year-old daughter of Richard Stidham, of Baltimore, who has developed remarkable powers. The family are Catholics. A private exhibition was given the other evening in a brilliantly lighted room, and the girl, in the presence of a half a dozen persons, went into a trance and was said to have communications with the spirits of relatives long since dead. An account says she is a pleasant, hearty looking girl; this afternoon, when said to be under the influence of the spirit of an old woman who had died of paralysis, the horrible change that came over the countenance was as startling as the transition in the play of 'Dr. Jekyll and Mr. Hyde.'"

"The Popular Science Monthly" announces that its April number will "contain a scientific explanation of the power to ensnare the human mind possessed by the leading delusion of the present day. The article is by Prof. Joseph Jastrow, and is entitled 'The psychology of Spiritualism.' It contains accounts of the manifestations by the Fox sisters, Dr. Slade, Englington and other mediums, all of which have been proved to be 'gross intentional fraud throughout.' The audacious effrontery and mendacity of some so-called scientists rival anything in the same line exhibited by vendors of commercial Spiritualism. Prof. Jastrow's attempt to kill off Spiritualism will no doubt prove as futile as have those of his illustrious predecessors."

The Board of Censors of Erie county, New York, has arisen in its might and declared that the salvation of the State depends upon the extinction by law of all who dare to heal the sick without first having paid tribute to the established doctor factories and secured permission therefrom to legally kill and maltreat. Magnetic healers, Christian Scientists and faith healers are to be exterminated if possible. The JOURNAL calls the attention of the Sapient Board to the fact that Illinois "regulars" have tried in vain for many years to accomplish the same thing; and that with the statute law on their side, they have not only failed but are chagrined to find irregulars increasing, and what is worse, that the "dear people" see through the "doctors' plot" and have no sympathy with the conspiracy.

An effort was made last week to secure the release from the Insane Asylum at Elgin of W. C. Pike, the man who killed Mr. S. S. Jones, former publisher and editor of the JOURNAL, in March 1877. Pike was brought into court on a writ of habeas corpus, and the trial lasted two days. No pleas were made by counsel on either side, the entire time being consumed in taking testimony. Hon. A. H. Barry, the presiding judge, promptly remanded Pike to the asylum, declaring his conviction that the man was still insane and an unsafe person to have his liberty. Mr. Jas. B. Pike of Rochester was present and testified that he believed his brother still insane and an unsafe person to be at large. He also testified that others of the family were of the same opinion. The effort to have the man declared sane was instigated by his wife for business reasons solely.

Judge Barry in delivering his opinion paid a high and most deserved compliment to Dr. E. A. Kilbourne, Superintendent of the Northern Illinois Insane Asylum at Elgin.

The San Francisco Call of the 5th publishes a dispatch from Victoria (B. C.) to the effect that W. R. Colby, whom the JOURNAL exposed as a mail robber and swindler, and whom the Golden Gate so persistently and wilfully defended up to the time he ran away from that city to escape the toils which the Chronicle had woven around him, is in that city, ill, destitute, and being helped by charitable Spiritualists. Colby played the dying dodge successfully when in the penitentiary and it remains to be seen whether he is now acting a part, or whether his days are really numbered as the Call dispatch claims.

GENERAL NEWS.

The Servian cabinet has decided to reduce the army by one-half. Sixteen torpedo boats intended for the German navy are now in course of construction. Queen Victoria has approved the appointment of Sir Julian Pauncefote as British minister to the United States. Dispatches from Zanzibar say that notwithstanding the blockade arms are being imported there in large quantities. A German artillery officer has discovered a new powerful explosive for shells. It is manufactured from carbolic acid.—It is said that Sir Edward Malet, the British ambassador at Berlin, will represent his government in the Samoan conference.—The English and Canadian governments have arranged to subsidize new lines of steamers between Liverpool and Japan via Vancouver.—Prince Alexander of Battenberg, the former ruler of Bulgaria, has written to the government of that country claiming 1,000,000 francs as the purchase price of his estates.

Clifton Hall hotel at Lakewood, N. J., was burned entailing a loss of \$35,000. Sixty guests barely escaped from the burning building.

THE DEVIL!

A Good Principle Selfishly Applied.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

I was interested in the article on "The Devil," which appeared in your paper of the 9th. I recognized a glimmer of truth in that article, but doubt, like yourself, the divine intentions of the organizer of the Standard Oil Trust, or any other trust. But I hold it true that all evil makes for good finally, and the greater and more apparent the evil, the sooner will the remedy be discovered. This trust business is a narrow and selfish misapplication of the principle of co-operation. What a few capitalists can do in a small way, the whole people can do in a large way—as soon as they become intelligent enough to do so will. Therefore, I say, let the trusts go ahead. They are fast educating the people, who must and will begin by taking possession of the telegraphs, telephones, railroads, and other means of intercommunication, and running them as they now do the postal service—only more efficiently, as they get better control and the monopoly combines are gradually squeezed out of existence, and hence cease their work of corrupting our servants. I cannot express myself better than by quoting from some unpublished lines of mine:

The combines made by selfish men,
Regardless of the right,
Show what can be accomplished when
The people shall unite.

Co-operation is a power
That will never fail or ill—
The curse or blessing of the hour,
Just as the people will.

Extortion's bitter cup fill full,
And hasten toward the end,
For wrongs must grow unbearable
Ere they begin to mend.

Let us be heaped on the oppressed,
And show why they are cursed;
Till in weight,
Until it sees its worst.

Universal Brotherhood and Co-operation, through what is now called government, is the goal to which we are destined. There will be no rest or peace until we reach it.

T. D. C.

March 31st! No Change.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

Shall we confess guilt by changing the Anniversary of Modern Spiritualism from March 31st to some other day? To make such change would imply that the pretended expose of the toe-joint fraud by two of the Fox girls was really a grave matter and of some consequence. Let us keep the true day in honor and justice to the older sister, Mrs. Leah Underhill (nee Fox), and to the good mother and father, sincere and true Spiritualists and persons of upright lives. Let the day be used, wherever celebrated, in doing justice to these worthy members of the Fox family, in plain statements of the absurd folly and duplicity of the younger sisters, and as the advent of a great movement that has blessed the world and is to bless it still more. "Having done all, stand!"—for Spiritualism, is a good apostolic word with an addition to suit our day.

G. B. STEBBINS.

"The Alton" to Resume their Vestibule "Limited" Trains between Chicago and Kansas City.

The Chicago & Alton will resume its Fast Train service between Chicago and Kansas City, commencing March 10th. Three entirely new Vestibule Trains have been built especially for this service at a large expense, each train consisting of a baggage car, combination second class and smoking car, palace reclining chair car, and Pullman Palace sleeping car, vestibuled throughout. The train will be known as the "Kansas City Limited," as formerly, and will leave Chicago at 6:00 p. m., daily, arriving in Kansas City at 9:30 a. m., next morning in time to make connection in Kansas City Union Depot with all lines for points West and Southwest.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as I felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction."

Dr. D. P. Kayner can be addressed until further notice in care of this office for medical consultation and lectures in the vicinity of Chicago.

About Doctor's Bills.

Many a struggling family has all it can do to keep the wolf from the door, without being called upon to pay frequent and exorbitant bills for medical advice and attendance.

True, the doctor often a necessary, though expensive visitant of the family circle; nevertheless pure and well tested remedies—like Warner's Safe Cure—kept on hand for use when required will be found a paying investment for every household in the land.

Sickness is one of the legacies of life, and yet every ill that flesh is heir to has an antidote in the laboratory of nature. Hon. H. H. Warner, of Rochester, N. Y., President of the Chamber of Commerce of that city, was a few years ago stricken with kidney disease, which the physicians declared incurable.

In this extremity, a friend recommended to him a vegetable preparation, known throughout the civilized world as Warner's Safe Cure. He tried it, and was quickly restored to perfect health. The incident led him to begin the manufacture of the wonderful preparation, and to make its merits known in all tongues and among all peoples.

He has now laboratories and warehouses in the United States, Great Britain, Canada, Germany, Austria, Australia, and Burma. His preparations meet the requirements and effect the cure of a variety of diseases, and are all compounded from medicinal plants of the highest virtue.

Mr. Warner is a man of affairs, of wealth, culture and the highest standing in his own city and throughout the State. His character is the best guarantee of the purity and excellence of his renowned Remedies, which may be found in every first class drug store of Europe and America.

The Burlington's "El.".

The formerly popular Vestibule Fast "El." Train of the Burlington Route has been resumed between Chicago and Kansas City, St. Joseph and Atchison, leaving Chicago daily at 6:00 p. m. The Burlington Vestibule Trains to Omaha, Denver and St. Paul will continue as before. They are the best trains between Chicago and the points mentioned. Tickets can be obtained of any ticket agent of connecting lines, or by addressing P. S. EUSTIS, G. P. & T. A., C. B. & Q. R. R., CHICAGO, ILL.

Baby Carriages at Factory Prices.

The attention of the readers of this paper is very particularly invited to the advertisement of Chas. Raiser, manufacturer of Baby Carriages, 82 and 84 Clybourn Avenue, Chicago.

Mr. Raiser is a man of integrity and business experience of good reputation, and capital and credit in his line. He has goods anywhere within 500 miles of Chicago free of cost, and allows responsible parties to examine the carriage before paying for it. Our lady friends who have "olive plants" around the hearthstone would do well to write for the handsome catalogue, which is sent free. In doing so please mention this paper.

The following books for sale here are just from the press and are creating quite an excitement.

Sign of the Times, a lecture delivered in Chicago under the auspices of the Western Society for Psychical Research, by Elliott Coues, M. D. This lecture has been widely circulated and having been written from the standpoint of a scientist will interest all who read it. Price 15 cents.

Heaven Revised. A narrative of personal experience after the change called death, by Mrs. E. Duffey. This narrative was published in the RELIGIO-PHILOSOPHICAL JOURNAL, and called forth much attention and comment. The many who were too late to receive the series will find this a rare opportunity. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

Angel Whisperings for the Searcher after Truth. A book of poems by Hattie J. Ray. A variety of subjects is presented in a most pleasing manner and the poems are sparkling and bright. Price, plain cloth \$1.50; gilt edges, \$2.00.

W. CUSHING & CO., Foxcroft, Maine.

WONDERFUL RESULTS obtained with PERFECTED FAST DYES for Cotton, Turkey Red, Blue, Yellow, Scarlet, Cardinal, Wine and Brown. Package by mail, 10 cents; by express, 10 cents. Agents wanted.

W. CUSHING & CO., Foxcroft, Maine.

A Word to Consumptives

It matters not if the dreadful disease be inherited or contracted by exposure, the effects of MAGEE'S EMULSION will be apparent after a short course of treatment. We have seen so many marvelous cures wrought by our Emulsion in nearly every form and stage of consumption, that we fearlessly maintain that it is WITHOUT AN EQUAL to-day as a specific for every kind of lung difficulty. A patient who is far gone in this cruel disease, and is unable to retain any other medicine on his stomach, can take

MAGEE'S EMULSION

without the least inconvenience. This we guarantee, and what is more, we authorize all druggists to refund the purchase money to any patient who is in a reasonable condition, and who, after taking two bottles of our Emulsion, does not gain in weight. It is plain that if a consumptive patient continues to gain in weight, a permanent cure must result.

A CASE OF HEREDITARY CONSUMPTION CURED.

SYRACUSE, N. Y.

J. A. MAGEE & Co. Sirs,—I have been a long and patient sufferer from a lung disease, and have taken a great amount of medicine, and been under the care of several physicians, all of which finally failed to benefit me. I had lost two sisters and one brother from the same disease of consumption, and when the doctors gave me up, I thought I should follow them by the ravages of the same disease. I was terribly reduced in weight, scarcely weighing 100 pounds, where I once weighed 150. I took your Emulsion and at once began to experience relief, gained strength, and now weigh 150 pounds. No other medicine has done as much for me. I am sure, and I can recommend it without hesitation on its own merits.

Yours truly,

NELLIE NOLAN.

See that your Druggist sells you only

MAGEE'S EMULSION

PREPARED BY

J. A. MAGEE & CO., Lawrence, Mass.

The Century Book and Paper Co.

Is an incorporated stock company with \$250,000 capital stock, managed by experienced publishers, the principles adapted being thoroughly co-operative, each member getting the full benefit of the purchasing power of many thousands of other members. It is plain that if a consumptive patient continues to gain in weight, a permanent cure must result.

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Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS

Test of Spirit Presence—Frauds.

To the Editor of the Religio-Philosophical Journal:

About 35 years ago I lived in Brooklyn, N. Y., and like many other city residents I knew little or nothing of my near neighbors. Next door to me lived a quiet family for a year or two. One day one of the sons told me they were about removing to Illinois. They left soon after, and from that time this we have heard nothing of them. Their names (Noble) I remember, but all else and entirely escaped my memory as well as that of my family, and it is probable that we should have never thought of them again; but the other evening, sitting with a medium at the typewriter, we received the following, evidently addressed to my daughter who was at the time referred to a child about 12 years old: "I may seem like a stranger to you, but many years ago I knew you. You lived next door to us in Lorimer street. You knew my sister Gertrude. My brother and I were very quiet and seldom spoke to you, but I used to think you was a nice little girl. That was a long time ago, and I have been in the Spirit-world almost as long. I passed from mortal life with consumption about thirty years ago. My family are all with me except brother Henry and sister Gertrude. I think you will remember the Noble family who lived next door to you. I am James Noble."

It seems to me that instances like this completely disprove the theory of mind reading, as well as that of unconscious cerebration, a theory harder to understand than the spirit-life it attempts to disprove. Spiritualism is in perfect harmony with the teachings of spirits, "upward and onward forever," not universally preying on the living, as the only way it can be proved to denigrate this mundane sphere, the continuity of life in the Spirit-world. It is certainly proved beyond doubt to millions, and it is doubtless merely a question of time when its truth will be scientifically demonstrated to all intelligent unprejudiced persons who are enough interested in the subject to earnestly investigate it. At the present time the greatest material obstacle to the progress of this grand truth is the Mammoth of unrighteousness; the vested interests of theological institutions, of grand cathedrals, of fat salaries, of the capital invested or anticipated in Bible Missionary and Tract Societies, of venal journals that find profit in catering to the prejudices of the ignorant and the bigot, and misrepresent or ridicule the important truth that they fail to appreciate, and have no desire to understand.

As to frauds they abound where ever money is to be got by deception. Fool traps are by no means confined to pretended Spiritualists. Counterfeit imitations by the masses of the real thing are to be expected and found in everything of important value. Gold and diamonds, food, clothing, and medicines have long been infested by the demon of fraud; but the fraud cannot defame the genuine. It is very possible to expose its falsity, but a great lack in nature, like spirit return, may be ridiculed, misrepresented or persecuted, but it never can be destroyed. W. H. MILLER.

-Cairo, N. Y.

Children in Spirit-Life.

Immediately an infant enters the Spirit-world it is given into the charge of a mother, and it is a mother to it, for do not forget that infants in the next world require that care and instruction which only a mother can render; therefore it is necessary to give them into the care of spirits who have lived their life upon this earth; and who are specially noted for their love of children; but it must not for one moment be thought that these tender germs of life are assigned to the merely hapless and woe to whom who will take them. By the great spiritual law of attraction they are drawn to their spirit home. What of the homes themselves? There are no such homes on earth—none so quiet, orderly, joyous, so full of beauty, so warm, sunny, and bright. They are perfectly furnished with every material comfort, culture and delight. They are free from all the contagion of evil example—in fact, they live in an atmosphere of love, and are directed by a wisdom perfectly adapted to their state. It is easier to picture such a home as this, than to clothe the idea with words; but it is such homes as these that our children in heaven occupy. They are free from care and pain, where their innocent and child-like affections are developed and led on to the attainment of higher good by a process of continued delight. Upon the same basis that an infant in the spirit world requires a mother's care, so does a child require education, but while this is an absolute necessity for children in the next world, there is no reason why they should be hindered by a material body, and if you will consider for one moment you will readily see that this is no slight hindrance. In consequence of this they escape all the pain of disease—and as all labor is wearisome to the material body, and probably more so to the child than to the adult, imagine, especially when it is acquiring knowledge, they are saved the weariness which children suffer. Again, they are surrounded by scenes the most glorious and elevating; their companions are children who, equally with themselves, have known no evil, and, as a consequence, whose aspirations are pure and holy; and as they are early taught that by helping others they help themselves, they are ever ready to offer the helping hand to those weaker than themselves. Their knowledge is not of that forced character with which we are acquainted here, because, in the Spirit-world, every spirit, whether it leaves this earth as a child or not, advances according to its inclinations, and as that which is good only presented to the mind, it does not require the aid of their inclinations must be holy and true, and pure, and that they are ever striving after the higher knowledge which develops the soul and advances them in their spiritual condition. This, to my mind, is no small matter, because children, in this world, have constantly presented to them, evil in every shape and as children are of necessity easily copyists, it stands to reason that they must copy that which is evil as well as that which is good. In the Spirit-world they are carefully guarded from that which is evil, consequently the potentialities expand for good alone, and although they follow their inclinations, these must be spiritual, because that which is evil is entirely alien presented to them.—A. V. B. in *The Two Worlds*.

Letter from Saratoga Springs.

To the Editor of the Religio-Philosophical Journal:

I have been a resident of Saratoga Springs about 10 years. I have now disposed of my property and am interested there and expect my future home to be with an only daughter and son-in-law in Ceredo, W. Va. It has been within the sphere of duty since the early days of the "Rochester knockings" to acknowledge my conviction of their spiritual origin, and hence I have been compelled many times to encounter much of the odious and nearly unnumbered, and Spiritualism, grand, glorious and beautiful, is the outgrowth. However humble its origin may be regarded, it is fast opening a new era for man. Persecution as a punishment for accepting new light is no more, and comparatively the way is open for a new dispensation.

I will not speak of personal experiences during these years, but earthly considerations and interests were often in conflict. Their influence, however, never induced me to ignore conviction. The inspired teachers have had a full average of opportunity in Saratoga, though fashion yet frowns, and old systems refuse the light. The society of Spiritualists here are doing well. Prof. Kenyon has spoken for the last four Sundays. Mrs. Paul is to occupy the platform for the next three Sundays. I shall miss our spiritual meeting and the social gatherings, but I hope to kindle a little flame in the community where I am to reside.

-PETER THOMPSON.

Great Religions of the Past.

Each greatest religion of the past, as it arose, rose out of a religion before it, drew up out of an earlier faith whatever was vital, transfigured it into a new and higher form, and thus the old lived on in the new. Thus Buddhism rose out of Brahminism, thus Christianity rose out of Judaism, thus whatever form of religion is coming in upon us must rise out of Christianity, and be a spiritualized Christianity—if the law of evolution still holds, and the experience of the past prophesies our future. The contents of the problems of religion do not change from land to land, from race to race. All that is needed for the growing man, is to re-conceive those ancient problems and restate them in terms of the new knowledge.—HEBER NEWTON.

The Temple of Charity—A Vision.

To the Editor of the Religio-Philosophical Journal:

I was brought up under Calvinistic influences, but having made extensive research along forbidden lines I received light that can come only through reading and looking into the ways of nature in a common sense manner. At the time of the occurrence that made up the subject of this article I was a member of an orthodox church and an active one, and was naturally thrown much in company with ministers of that denomination and had many a talk with them as to the practical bearings of the dogmas held by them. Gradually I was led to see the true light, and one day while expressing my mind pretty freely to a worthy divine he turned abruptly and said, "Bro. You are getting a little too liberal in your ideas." "That may be," I replied, "but the longer I live the more I am led to think that 'the greatest of these is Charity.'" "Oh! well," said he, "you must also remember that God is also a God of justice."

After retiring that night, and just as I was up-lifting my thoughts in prayer according to my usual custom, my brain was suddenly illuminated as with a great light. I told my wife of this and remarked that I feared I was to be ill, describing to her my strange and unusual feelings. She replied that she had had a similar experience in the past, and advised me to keep perfectly quiet and await results. While this conversation was going on the light gradually faded out and in its place appeared a beautiful temple of the purest white marble, having a Corinthian roof supported by fluted columns, and beneath all a tessellated floor. I immediately described this vision to my wife.

Some weeks afterwards circumstances brought me into the presence of a good friend, who, while not a professional medium had a wonderful gift of the spirit. Salutations over he inquired, "Have you had any spiritual experiences since I last saw you?"

"Yes," I replied. "Sometime ago I had a beautiful vision of a temple."

"Stop," he rejoined. "I will describe it to you as I see it," whereupon he described the temple precisely as I had seen it, and added, "You went inside, of course?"

"Yes," I said. "I could not." "Well," he said, "if you can do so. The interior is far more beautiful than the exterior, and in the center of the large rotunda there is a snow-white statue—it is a statue of Charity, and, why, this is the Temple of Charity!"

Thus it appears that on the very evening of the day on which I said to the orthodox divine that "the greatest of these is Charity," the Spirit-world showed me the glorious vision of the temple of charity itself. Neponset, Mass., Feb. 1889.

Experiments Made Upon a French Physiologist While Asleep.

From time immemorial dreams have been the wonderland of waking hours. Hope and fear have wrought them into their own fabric. Superstition has added upon them the most wonderfully exaggerated use of "dreams that go by contraries," of "dreams of the morning light," of dreams with significances, some of which seem natural enough, while to a few of those apparently most arbitrary, science herself has offered a certain amount of explanation.

Dreaming is an experience which may be called common to humanity, though it varies so widely in different individuals that, in a few exceptional cases, it is absolutely unknown. A French physiologist caused many curious experiments to be made on himself during sleep. These experiments took the form of trifling physical sensations, which produced almost invariably the most wonderfully exaggerated effect on the sleeping mind. Thus a feather tickling the lips was converted into the horrible punishment of a mask of pitch being applied to the face. A bottle of eau de cologne held to his nose sent him into a dream of a perfumer's shop in Cairo. A pinch on the neck recalled the days of his boyhood and the old family physician applying a blister to that region.

Scientific writers admit that there is a type of dream in which coming physical disease or disaster is shadowed forth—some bodily sensation, perhaps too slight to be noticed by the subject when awake, yet contriving to impress itself in some symbolic form on the sleeping mind. The more striking instances of this sort may serve to explain how, in some lesser degree, certain symbols are likely to attach themselves to certain painful sensations or conditions, until at last they are finally accepted as mysterious presages of evil.

Conrad Gesner, the eminent naturalist, dreamed that he was bitten on the left arm by a fiery serpent. In a short time a severe carbuncle appeared on the very spot, terminating his life in the space of three days. It is a most singular fact that under certain combined conditions of fatigue, discomfort and malaria, whole bodies of men—such as companies of soldiers—have been seized by the same terrible dream, and have awakened with shivering and shrieking with terror. Such an instance related by Laurent, when after a forced march, 800 French soldiers were packed in a ruined Calabrian monastery which could ill-accommodate half that number.

At midnight frightful cries issued from every corner of the building as frightened men rushed from it, each declaring that he had seen a terrible apparition—that he had seen him, in the form of a big black dog, who threw himself upon their breasts for an instant and then disappeared. The men were persuaded to return to the same shelter on the next night, their officers promising to keep watch beside them. Shortly after midnight the same scene was repeated, and the same cries were heard. The soldiers rushed forth in a body to escape the suffocating embrace of the black dog. The wakeful officers had seen nothing.—Argosy.

Dreams.

There are a great many people who are firm believers in dreams, and who are not ashamed to admit it, and a great many other people who will not plead guilty to what they call "superstition," and who are yet more deeply impressed by a bad or good dream. To the latter order, according to a paper published at Tientsin, a gentleman belonged who some years ago buried his father in a temporary grave while the tomb in course of construction for the remains was being finished. When completed the removal from one spot to the other took place; but on the last day of the removal it was found full of water and the coffin was decayed. This being the state of things, the undertaker hastily packed up the bones, placed them in an urn and reinterred them. The same night the dream came that he saw his father in great distress, and awakening from this dream, he fell asleep again to have it repeated. This happened several successive nights, until at length he mentioned the circumstances to his friends, for, though no believer in dreams, his mind was troubled. One of his acquaintances suggested that perhaps his father's spirit objected to being removed; another hinted that, more likely, all the bones had not been collected; and this last hint led to a search and to the finding of a bone which had escaped notice. It was at once interred with the rest in the urn, and since that night the son's slumbers have been undisturbed, the ghost, his grievance settled, appearing no more.—London Daily Telegraph.

Detroit Tribune on Signs of the Times.

"The Signs of the Times," from the standpoint of a scientist, an address at the First Methodist church in Chicago to the Western Society for Psychical Research, by Prof. Elliott Coues, M. D., is sent out by the Religio-Philosophical Publishing house of Chicago, and sold by A. J. Boys & Co., price 15 cents. It is an able discourse, in clear and fascinating style, by an eminent scientist who courageously gives his own views on psychic research and kindred topics.

A young man and a young lady of marriageable age of Sumter County, Georgia, had a singular coincidence befall them. The young man visited his sweetheart in another county one day; the young lady's lover from another county visited her the same day. The young man and his girl set the day for their marriage, and the young lady and her beau set their day. It now turns out that they set the same day to celebrate their marriage, and both parties selected the same minister to perform the ceremony, and it is to take place at the same hour. The two ceremonies take place in two different counties about twenty miles apart.

For the Religio-Philosophical Journal.
From the Fullness of the Heart.

ALICE G. MALTBY, M. D.

"The Bible is good enough for me," said a lady friend in my presence the other evening. We had come together to have a little table tipping and this was her first experience. "I don't see the need of Spiritualism," she continued. "It seems the most mournful thing in the world. Oh! I think it's perfectly terrible,—just the idea of your friends coming back to earth and talking to you. Why, it just makes my flesh creep."

I asked her if her parents were still living. "Oh yes," said she.

"No, indeed. My relatives are all living. I'm not worried about that. I've got nobody on the other side to come back, so I don't expect anybody to come to me, yet it seems awful to think of anybody's coming back. No, the Bible's good enough for me."

Then she settled herself comfortably back in her chair, and then her eyes grew dim and grief had made them so. She looked at the young face and bright eyes, and it was with a sense of pain that I turned my eyes away with this reflection: Not until the coffin lid has closed upon some dearly loved face, perhaps her mother's, shutting it out from her view forever; not until her father has made those lips grow tremulous, then, and not until then will a cry well up from her crushed and aching heart, "Mother! mother! come back to me, speak to me if but one word, to tell me that you live and love me still!"

Not until some dearly beloved has trod the dark valley and been lost in its shadow, do we realize what Spiritualism is to us. It lifts from our hearts the weight of uncertainty and makes a reality of what was but a hope before. It makes no difference what church you belong to, or whether you believe in the Bible or not. The time comes to every heart when the heart is so full of grief and longing for power, the priest no eloquence sufficient to stifle that cry of anguish that wells up from the very fullness of the human soul. "My dead, where are they? Prove to me that they live."

I once heard a sermon preached by an eminent divine and a Bishop of the Methodist Episcopal Church. He, like myself, had felt that the "Bible was good enough for him." I had often heard him preach. He had grown gray in the pulpit. He had prospered in his ministry and to many a stricken household he had gone with the consolation to be found in the Bible. He was an eloquent speaker and his faith was grand and strong. I used to love to hear him speak. He seemed to have a tower of religious strength. He used to speak of the hope of the Christian, of the certainty of their faith and of the eternal joy of the redeemed. It sounded so beautiful and as though it might be true. But there came a time; his daughter died,—a beautiful girl just budding into womanhood. Her father's love was twined about her, and she was still, as though she wished her to be. But she died! Oh! she died!

Bishop, dignitary of the Church, head of the conference—he was all these, but more potent than all was this, he was a father too. He saw the fair clay carried out of sight, and then he sought the silent room wherein he had formulated sermon after sermon, and he found that he had no Bible for a text from which to preach of the beatitudes of the redeemed on the promised golden shores? No! He sought in his own breaking heart and up from the fullness thereof gushed these words, "What proof have we of these things?" Oh! what a cry was this to come from the lips of a Bishop; aye, but the Bishop did not stop there. He lifted his face to a wall of agony, one long heart-broken cry for proof of eternal life, that the church had no power to give.

What a sermon he wrote that day. Never in all his life-long ministry were hearts so moved as when, standing in the midst of the people he had tried to lead, the great Bishop lifted his face to the trembling heavens and heaved and with streaming eyes quivering lips he wrote this question: "What proof have we of immortality?" Yet his Bible lay within his reach. Ah! was it not pitiful, a life spent in searching the Scriptures, and yet—no certainty? Is it not plain that the heart is not to be led by the Bible? It is the same the world over. It will make itself heard in its hour of anguish and it is then, and not until then, that we call aloud for proof of all these promises, and it is then and not until then, that we realize that Spiritualism is not a religion, not a form of faith, not a creed, but a demonstration of a grand truth in nature that we live on through the coming ages. Religions will have changed and been swept away; aye, even their memory be no more, yet will Spiritualism remain exalted, glorified, because it has its Crown in the Heavens above us and its well-spring planted deep in the human heart. It goes abroad among the people and speaks of making without action or choice, saying, "Come unto me, I will prove to thee, that though a man die, yet shall he live again."

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

That indefatigable worker in the cause of reform and progress, Mrs. Sarah A. Byrnes, filled an engagement with the First Spiritualist Society of this city on the Sundays of Feb. 17th and 24th, putting forward some of the best work that has been performed by any speaker during the present season before this society. The 2 P. M. subject on Sunday, the 17th, was, "The Signs of the Times." The subject on the 24th was, "The Spiritualist's Outlook." She was a powerful and eloquent speaker, showing the responsibility of individual effort as well as associative work for the development of the subtle forces in our nature, to the end that we may be prepared to meet successfully the advancing foes of the nation.

The evening lecture was upon the question, "What Came out for See? A Reed Shaken by the Wind?" In this lecture the speaker took up the advance that has been made in many of the different departments of life, including, painting, sculpture, the arts and sciences, geology, astronomy, modes of trade, telegraphy, and so on, showing that the power that has created the facts and placed them intelligently before the people so that the masses could read understandingly what has shaken the world, was science and not the wind of theology. Mrs. Byrnes spoke with no uncertain words to the average Spiritualist, who witnesses spiritual phenomena as they would a toy-show, all undisturbed by the fact that the same facts were on Sunday, the 24th, Mrs. Byrnes took for her subject at the 2 P. M. lecture, "The Chemistry of Thought." As she stepped forward she said: "Friends, what we shall offer you this afternoon will be our opinions. We do not come to you as a teacher, but as a fellow student, nothing more, nothing less, and at the same time we have a great deal to say back with you to the time of Moses, and with her led the motive power of thought at that time, when it was might against might, as an eye for an eye and a tooth for a tooth. Then come down to the first century, in the days of our ascended brother, when he taught the lessons of peace and good will to all men, and from that time on and down to the Protestant and Roman churches of the present day. She gave a scathing reading of the underlying motives that are governing both factions and have governed them these many years, until to-day we see the monster Hydra heads of parochial schools, and a desire for Popish control of our civil government on the one hand, and another monster seeking the enactment of a National Sunday law, with God in the constitution, a national school system for the teaching of the Christian religion. The fallacy of both systems was logically set forth, closing with a plea for the lovers of American liberties to array themselves in one solid phalanx to the martial music of a free country, a free press, free men, free women, free schools with the right to life, liberty and the pursuit of happiness guaranteed under American principles and constitution, unstained by the hand of pope or priest, Christian or Catholic; a nation of manhood and womanhood divorced from religious superstitions.

On Tuesday evening, Feb. 28th, Mrs. Lydia Gage No. 11 Vine street, this city, opened her large parlors and the friends of Mrs. Byrnes gathered in a social way to exchange greetings with that noble worker and bid her a Godspeed in her life work. The society choir, Mrs. M. Demerit accompanied, rendered several musical selections. Mr. C. P. Smith sang in fine style the song, "Far Away." Remarks were made by Mrs. Byrnes, taking the form of advice on social gatherings as a means of a better understanding of each other, and as a means of growth when properly conducted. It was an hour of good and harmonious accord, and one lady said she felt it was good to be there. It was one of those occasions

where we get out of and beyond the sensations of the known five senses, and begin to realize a taste of the sixth sense, or soul sense, as yet but little understood or comprehended. This sense is as sure to be recognized in the near future, as we are to live, if we are honest in our investigations and search for development of spiritual truth. W. W. CURRIER, Haverhill, Mass.

Notes and Extracts on Miscellaneous Subjects.

Mail is now carried between New York and San Francisco in 113 hours.

The German Emperor now has his Berlin palace lighted with electricity.

In Samoa English is the language of trade and social intercourse.

Not a poisonous reptile, insect or plant is found in the Puget Sound region.

During the last year the sum total of educational gifts in this country was nearly \$5,000,000.

Peachstones are used for fuel in Vallejo, California. They bring \$5 a ton.

A Georgia man has a hen which lays double eggs, each one having an egg within an egg, as it were.

Some Japanese chestnut trees at Santa Rosa, California, yield enormous fruit. One dozen nuts weigh a pound.

A medical certificate for a Buffalo quack tells of a man being cured of rheumatism of ninety-one years' standing.

Women have got 65 per cent. of the \$29,000 divorces granted in the United States in the past twenty years.

Many California vineyardists intend this season to dry their grapes instead of selling them at low rates to winemakers.

Paris still holds the monopoly for the production of designs in calico printing in Europe, especially of those of the better class.

The dark oranges grown in Florida are known there as the "African russet." They are growing in popular favor.

A Dubuque, Iowa, man has just shipped 1,100 cats and 200 dogs to Dakota, where the animals are wanted to exterminate ground mice.

Tusculum, Ala., was excited the other day over a race with an express train, beating it easily. Two miles and a half were made in five minutes.

A bill has been introduced in the Kansas Legislature appropriating money for drilling four deep holes in the ground "to see what can be found."

There are only four towns in Indiana in which cows and hogs are not allowed by ordinance to run at large. Progress is slow in the Hoosier State.

In the great museum at London is a small watch one hundred years old or more, in the shape of an apple. The golden outside is adorned with grains of pearl.

A Griffin, Georgia, citizen who shaves three times a week, has noticed that his beard grows much faster in bright, sunny weather than when it is cloudy.

Herds of buffalo are said to be still roaming in the fastness of the Guadalupe Mountains in New Mexico, which are also full of other large game, such as elk and bear.

Only one case of drunkenness has been tried in the courts of Vermont for the last eight months, and the victim was sent to jail for a year and a half.

A Hindoo journal says that one of the most difficult feats under the sun is to identify Europeans by cause they are so much alike with their loud, glaring color.

A young dandy recently appeared in Piccadilly, London, in a costume of lavender trousers, patent leather shoes and a short jacket of seal skin. The effect was striking.

The results just published of the census taken on Dec. 1, 1888, show the population of Switzerland at that time to have been 2,934,057, an increase of more than 100,000 since 1880.

A representative of Massachusetts capitalists was in Savannah, Fla., last week, with a view of establishing a mill for making pulp from palmetto fiber and shipping the same to Massachusetts.

A little girl of Savannah, Georgia, owned a cat and a dog which were great friends. The dog died, and the cat, overcome with grief, lay down betwixt the dog's paws and gave up the ghost. So the story goes.

The New York retail grocers declare that all adulteration of provisions takes place before the goods come into their hands. They don't even dare to handle the fine-cut tobacco they sell nor send their sugars.

A young lady teacher in Mercer County, Missouri, knocked an unruly pupil down with a poker. The boy's parents prosecuted her. After the jury had acquitted her the people made up a purse and paid her attorney's fees.

An inhabitant of Portland, Oregon, not long ago offered to sell twelve acres of land for \$350 per acre. His wife refused to sign the deed, and though he was angry at the time, he is more than pacified now, as the property will bring \$20,000 readily.

In the famine districts of China the people live on a mixture of grain, chaff and wheat straw and in some places upon the fresh blades of wheat of the autumn planting. More than a million people are reduced to the last state of destitution.

Kate Field says that the woman who aims to be fashionable might as well commit suicide at the start. She must neglect home, husband and children, put away comfort and convenience, be a first-class hypocrite and a good slanderer, and at the end of ten years break down and become a physical wreck.

Catherine I., of Russia, had a musical watch; in the interior was the holy sepulcher and the Roman guard. By touching a spring the stones moved away from the sepulcher the guard knelt down, angels appeared, and the holy woman stepped into the tomb and sang the Easter song of the Russian churches.

Land reformers are successfully at work in Australia. A law has been passed in South Australia compelling all local authorities to assess all the local rates upon unimproved land values only, and not upon the value of houses, buildings or other improvements. The unearned increment which will thus be laid under contribution for local purposes is very large in amount.

Paper doors are said to be great improvement over wooden ones. They are formed of two thick paper boards, stamped and molded into panels and glazed together with glue and polish, and then rolled through heavy rollers. After being covered with a waterproof coating and one that is fireproof, they are painted, varnished and hung in the usual way.

A suit is now pending in the justice court of Carnesville, Ga., for 25 cents. This brings to mind the celebrated oyster case that was tried in Pennsylvania several years ago. A conch shell was the bone of contention, valued at 50 cents. A possessory warrant was brought for it. It was twice tried in the justice court and came to the Superior Court by certiorari, when it was dismissed. The cost amounted to from \$20 to \$30, and the shell remained where the court found it.

Men's fashions at evening receptions in England were described in a London paper in an account of a prominent fashionable event. The men were in the ever-prevalent sack coats. Some of these coats were curiously wrought with pearl buttons and velvet braid; acres of fur and astrachan covered the faces of others. The second edition of the Gladstone collar surrounded the small fragment of white which our Brummels now show to lead to the belief that they wear two waistcoats. Some of the new patterns in trousers are marvelous to be seen.

New Bern, N. C., has just held an oyster and game fair, which was largely attended. The exhibits of oysters, clams, shad, rock fish and trout were remarkably fine. The game department was a surprise to all visitors. Live deer, wild geese, ducks, turkeys, swan, partridges, robins and many other birds known to sportsmen were exhibited in great profusion. The agricultural display included great natural wealth of resources and products. Over one hundred specimens of marl from several counties were shown, and nearly fifty varieties of natural wood.

Why I Became a Spiritist.

(Continued from Third Page.)

ed materialization stood before us. She did not speak a female form. She did not speak but each of us, fifteen in number, grasped her hand as she passed round the circle. She eventually stood again in the center of the room, and gradually dematerialized. First, the outlines of the face became indistinct; then the head and shoulders lost their form; and the pillar of cloudy matter soon grew less dense, until it once more became transparent. The vapor then reassumed its nucleus form, and was reabsorbed into the cabinet.

I would here state that myself and others went behind the curtains during the seance, and found the screws firm, and the cabinet door locked. It was a pad-lock, so Miss Wood could not let herself out. The medium was a long time coming to consciousness after the seance. One more thing I wish to point out, and that is, that these forms did not manifest intelligence enough to give what I should call evidence of well defined individuality. The phenomena was most genuine, but I wish to leave a wide margin to the theorist, who offers other hypotheses than the ultra-spiritualistic one.

During the spring of 1882 I visited Glasgow, and while in that city I had a sitting with David Duguid, the painting medium. He is a member of the Scotch Kirk, and I believe he never received one cent for the display of his gift. Two friends accompanied me to Duguid's house, Mr. Nesbit, a publisher, and Mr. J. Bowman, photographer, of Glasgow. The four of us entered a small parlor, and took our seats. The parlor laid upon the table. Presently the medium passed under control, and we were ordered to bind his hands to the chair. The medium then said, "Do you want a picture?" I replied in the affirmative. A card was asked for, and I obtained one from Mr. Bowman. It was an ordinary card de visite size card, with Bowman's name on the back. I tore a small corner off of the card, so as to be sure that the same card was returned to me. The light was turned out, and Bowman sung a song. In less than three minutes, the light was ordered up! and lo, the card fell, as from the ceiling, in front of me! There was a pretty little landscape scene on the card, and it was in oil colors, and of course, wet. I took the card from my pocket, and on examining the card, I found that the jagged edges of the card and corner corresponded. I had the picture framed, and the readers of the JOURNAL, could not purchase it!

During August of the same year, I had a sitting with Dr. Slade. The independent slate writing was produced upon slates which were purchased, cleaned, and kept in my own hands during the time that writing was being produced on the inside. The nature of the communication was of a very general character, and therefore of little personal interest, but the phenomena was remarkable! While the writing was going on, chairs and tables in the room of the hotel were seemingly animated with life, for they danced about as though they enjoyed the fun. These slates are still in my possession, and they are treasured by me, as relics of occult phenomena, as valuable to us as relics found in mounds are to the archaeologist.

In the year 1887, I met Charlie Watkins at Cassadaga Lake, and had a sitting with him. It was a bright summer's morning, about ten o'clock, when I entered his room. There were so many desirous of obtaining sittings, that I had to sit in company with another—a Mrs. Preburg, which really made the manifestations more convincing. Watkins left the room, telling me to write pellets, small pieces of paper with the names of some deceased friends written thereon. I wrote only two, whilst the lady wrote six or seven. I placed my two pellets in the heap, and mixed them so that I did not know one from the other. Then we called Watkins in. He moved his hand nervously over the pellets, and then taking one in his finger and thumb, said, "This is Ma, Murrie, no, Mary A. Howell." Say, that's your mother! Look at that pellet and see if I'm right! I told him he was correct. We then put a small piece of slate between the slates, and immediately writing commenced and in a few seconds one side of one of the slates was full. It was like my mother's style, and not unlike her handwriting.

Watkins then picked up another pellet, and said, "This is James Howell, your father, Walter." My reply was, "Yes, that's him!" The slates were then put together without pencil, and Watkins stood about nine feet or so from me. In a minute he cried out, "Hold!" and made another emphatic expression, which was more impressive than elegant. I opened the slates, and there in my father's unmistakable hand-writing were these words: "My dear son, God will and does bless you. Your affectionate father, James Howell."

These slates were bought by me that morning. I cleaned them thoroughly before going to Watkins. The medium did not know my mother's or father's name, and I am sure the above statement is an unvarnished one. I never mentioned the name of either father or mother to any person in America.

On one occasion as I was traveling in England, I was prevented from taking a given train through hearing a fac-simile of my mother's voice, saying, "Walter, my dear child! you must not go by this train!" As my arrival in London was not necessary until later in the day, I did not go by that train, but took the next express. On nearing Peterborough, we were brought to a standstill, and were informed that a collision had happened to the very train upon which I should have gone, had it not have been for the phenomenal voice.

I know that fraud and deception exist; I am aware one can be self-deceived; I am not unmindful of ingenious explanations offered by cultured minds, and yet I must acknowledge that these combined do not invalidate our hypothesis one iota! There are mysteries yet to be solved; there are enigmas in Spiritualism that future generations will have to unravel; but one fact is clear to me, and that is, that the so-called dead do live, and that though imperfectly, they manifest their presence sufficiently to prove to the bereaved heart that there is no death.

These and many other facts confirm my subjective experiences, and make it impossible for me to be other than a Spiritualist. WALTER HOWELL.

The process of imparting to wood some of the special characteristics of

Mollie Fancher.

(Continued from First Page.)

nomina of nature. With this hypothesis verified the end is reached, consciousness stands constitutionally related to a province of nature apparently different from, and superior to, that which is apprehended by physical sense, and does not necessarily end with the dissolution of the textile organism.

The personality of Mollie Fancher is printed upon my mind in such delightful forms (yet a life so sad and touching, cut off from the lovely scenes of the external world and the sympathetic faces of earthly friends) that I feel sincerely it would have been my loss not to have known a nature so sweet and a disposition so able to meet with composure and fortitude what seem to be the hard dispensations of physical law, and, notwithstanding, to throw around her the charming aroma of a joyful mental spring time, which all her friends can feel.

COINCIDENCES.

[The series of coincidences being recorded in the RELIGIO-PHILOSOPHICAL JOURNAL will doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 483 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names of witnesses of or corroborative testimony to be sent, not for publication but as evidence in case the report of any coincidence may be doubted. He will use his own judgment in selecting those he considers pertinent, and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one or more of them may address Mr. Woodhead—not forgetting in each and every case to enclose a stamp or reply—who will aid so far as possible to obtain the same.—EDITOR JOURNAL.]

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John E. Purdon, M. D., who reports the following, was in the British service 18 years, and then retired on a pension as Surgeon Major. He was a foundation scholar, and senior moderator, and gold medalist in science, also prizeman in mathematical physics, of Trinity College, University of Dublin, where he obtained his degrees of Bachelor of Arts, Bachelor in Medicine, Master in Surgery, and Doctor of Medicine. After leaving the University he obtained at a competitive examination a commission in the Medical Department of the British Army.

He has for years been a close and careful student of psychic phenomena, and has made many valuable contributions to the JOURNAL and various other publications. He writes:

I would esteem it a privilege to be permitted to contribute to your collection of coincidences, an important department of research, the value of which to psychic science can hardly be overestimated. I send you an unmistakable case of what I believe to be more than coincidence. It might rather come under the head of concealed causation, than of coincidence from which, of course, the element of cause is excluded. Science can not do much for psychics in the way of assisting us to explore the secret recesses of mental activity, though it unquestionably is valuable in obliging us to ignore the idea of chance, and substitute for it an unknown cause. I think Prof. Newcomb was short-sighted when he argued from the general fact of dreams to the necessity of coincidences in particular cases, if by that he intended to convey the idea that special causes need not be assumed to account for special cases.

I take the liberty of offering you a good case for your collection of coincidences with some remarks on the same, as it happened to myself in the presence of a number of young officers with whom I was at that time in daily association at the Royal Victoria Hospital, Netley, England.

One evening in the end of the year, 1865, after mess a number of us who were candidates for commissions in the medical department of the British Army were playing the Irish round game of "spoiled five" when there fell to my hand the three best cards in the pack, viz., the five of trumps, the knave of trumps and the ace of hearts. Thus having the winning of the game in my hand, I threw down my cards on the table and proceeded to rake in the pool, since it would not have been considered good form to play out the hand on an absolute certainty; those three cards which I held being playable in any order, so that it was impossible for me to lose the game.

One uneducated youngster immediately raised an objection to my not playing out the hand and a dispute arose which soon waxed fast and furious, the card party dividing into opposite factions, all arguing for and against my claim at the top of their voices. I was very indignant at such an untoward dispute, and throwing the pack of cards on the table, I called for a new deal, saying, "Let the cards settle it themselves; I appeal to them." These are the exact words I used, as well as I can remember. The cards were dealt and to the utter astonishment of every one present my hand held the five of trumps, the knave of trumps and the ace of hearts, as before!

It is natural to suppose that the temperament of the individual is a very important factor in determining the nature of the psychic manifestations of extraordinary character he may have exhibited to him. I have accordingly noticed on certain occasions that the fall of cards seemed to bear some relation to my state of mind and body at the time. Some years ago I made a special research in my own family in this direction with skillful players at the game of bezique, and the indications were in favor of the idea that a correlation existed between what I may call a compound psychic organism, a fluctuating function of those of the separate players, and the fall of the cards; thus determining the equivalent of the more or less successful effort to grasp from the possible combinations of the residual cards of the pack, the greatest individual advantage.

Such a compound supraconscious intelligence with, of course, a physical basis in the connections existing between the several units engaged in the game is not essentially different in its conception from that generalized intelligence which shows the existence of interchange of unconscious thought in ordinary spiritualistic or psychic research. In either case the extra knowledge is the guiding principle whereby the ordinary instrumental expression of thought and design is enabled to effect far more difficult

and complicated results than when each individual thinker works on his own account within the limits of conscious intelligence. In the case of bezique every one knows what combinations may result from given hands, but it would take a superior intelligence to produce a maximum score for one person from the hands of all the players at a given time, to say nothing of a maximum score for one individual from the whole of the cards dealt and drawn during the course of a game. On one occasion that I particularly remember I felt like winning, and said so to the three other persons with whom I was playing. The result was that I made the most astonishing score conceivable; so much so that if I had been arranging the open cards from that day to this I do not think I could have made them produce anything like the score I made on that evening. The hypothesis of a compound psychic organism, which I offer as a rational and sufficient explanation of these curious cases, can be best illustrated by comparing it to an outside spectator of the game who would go round looking over the hands of all the players, furnishing information to each in exact proportion to his instantaneous capacity for unconsciously taking advantage of the same.

It will be seen that this view is applicable to the case of guidance by an extraneous intelligence, such as a disembodied spirit or an embodied spirit acting from a distance as well as to that of the sitters themselves in supraconscious combination. The illustration I have chosen indicates as much. The chief point I insist on is the communal mechanism which would be necessary to unite the players so as to respond respectively to the higher insight in the one case or to be played upon unconsciously by a foreign directing intelligence in the other. The possibility of this bond of union between the sitters would, I presume, depend upon the same conditions as those which determine good manifestations in any harmonious circle of psychical investigators where the manifestations indicate psychic factors of the several persons engaged, in varying degrees.

I remarked above that the temperament of the individual probably had to do with the nature of the extraordinary psychic events occurring in close relation with his personality. With reference to this remark and to the personal experiences I have mentioned above, I may say that the department of pure mathematics for which I have most taste and in which I show most originality is *tactile*, which deals with the arrangements and combinations of discrete units.

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Mr. Opie P. Read, editor of *The Arkansas Traveler*, reports the following incident, as a chapter of his life experiences:

He dreamed one night, that he went to his office, and found on his desk a letter from his brother. He opened it, and found it to be the report of the death of his father. When last heard from his father was in good health and he had not had any intimation in any way of any illness, or that his death was expected. The dream made a very vivid impression on his memory, and the following morning, on reaching the stairs, leading to his office, he hesitated about ascending as he felt certain the letter was there. Entering his office, he found the letter just as he had seen it in his dream, announcing the sudden and unexpected death of his father.

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In connection with the terrible disaster of the *Kapunda*, in which nearly three hundred emigrants lost their lives, the following incident from the *Midland Advertiser* will be read with deep interest:—A girl named Louisa Benn, living with her mother in Queen-street, Wednesbury, some time ago expressed a desire to go to America, and her friends ultimately yielded to her wishes. A suggestion was, however, made to her by an outsider at the last moment that she should go to Australia, and, despite her mother's remonstrances, she decided to go there. The family was poor, and great difficulty was experienced in collecting the necessary funds and in providing the girl with an outfit. Her box was forwarded to London, and she followed to join the ship there. Then occurred the most extraordinary part of the affair. The mother, who was prostrate with grief, began to have strange visions. Repeatedly she imagined she saw a large rock jutting out from the ocean, and that upon this rock there was always a large bird. Then she would see a ship, loaded with passengers, strike against the rock and sink. She fancied she could hear the shouts of the sailors and the shrieks of the women on board, and frequently, both at night and day, the strange hallucinations occupied her mind. On the day before the ship sailed she was in the kitchen at work, when a cry of "Oh, mother!" seemed to come from the cellar. Even now the woman affirms that it was Louisa who shouted, and that it was not the result of an excited and imaginative brain. Mrs. Benn was so alarmed that she at once telegraphed for her daughter to come back. The girl was at the time on board ship, and for a moment she hesitated to obey. The doctor on board the vessel advised her to stop, but the schoolmaster urged her to obey her mother. She decided to leave the ship and go home, but her luggage was not given to her as it could not be got at, and everything she possessed, excepting what she wore, had to be left in the ship. Until the news of the loss of the vessel was conveyed to her she regretted she had not remained on board. Several of her companions are included among the list of the drowned.

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"Believe in presentiments, do you ask?" said a Chicago man lately. "As firmly as I believe that air goes into my lungs, or that food is needful to the prolongation of life." "Let me tell you," he continued, as he toyed with a pencil he held in his right hand, "an experience of mine. Some years ago I went East with an old college friend of mine. We visited Boston, Philadelphia, Baltimore, New York, Buffalo, and finally reached Niagara Falls, where we remained four days, during which time we inspected every point of special interest, Table Rock, the whirlpool, rapids, Brock's Monument, Lundy's Lane and all the rest. At the end of our four days we went to the depot, with the purpose of retracing our journey, intending to take in Washington, Richmond, Lynchburg, Nashville, Memphis, Atlanta and New Orleans. Our journey had been a delightful one; nothing had occurred to mar its pleasures in the slightest degree. I had a joyousness and exuberance of spirits of a schoolboy out upon a week's camping. My companion had been a member of my class at the academy and college, eight years in all, during which time we had been inseparable. I had not seen him from the day we graduated, ten years before, until we had started upon this trip, the details of which we had arranged by letter. Congenial in spirit, besides the novelty of the scenes passed over, we fairly revelled in the past, calling up old school friends and teacher, our college escapades, etc. My

business was in excellent shape, and I was never better in my life than when I reached the depot with my friends.

"All on a sudden, quick as lightning flash, I resolved not to go on that train. I can not describe the sensation: it was one of revulsion, horror, fear, terror almost. My face blanched, and my friend observed it."

"What is the matter? Are you ill?" he inquired anxiously.

"I attempted no explanation, but besought him to return to the hotel with me. He laughed at my fears when he found I was not ill, and resisted my pleadings, which finally became tearful in their intensity. I went back to the hotel, telling him I would join him at Albany on the next train."

"Alas! Two hours later my friend was a corpse. There was a collision with a freight train, and it is the old story of mangled bodies and nobody to blame. Since that day, when I feel a strong repugnance to any proposed movement or enterprise under advisement or operation, I immediately abandon it at whatever seeming cost of time or money."

SOME CAUSES OF UNBELIEF.*

Mr. Bambridge, the Superintendent of the Brooklyn city missions, in an interview some weeks ago made statements, which, the New York papers say, have startled and appalled the good citizens of the sister city. Mr. Bambridge's statements were to the effect that "not more than one-third of the people ever attend church or Sunday school" and that the "religious destitution of Brooklyn exceeded that of New Orleans and San Francisco." When asked for the reason of this alarming state of affairs, Mr. Bambridge replied that he attributed it to "the unwise expenditure of putting up costly edifices, the running expenses of which debared the masses from attending."

That this indifference of the masses to orthodox religion exists, not only in the above mentioned cities, but everywhere, is undeniably true; but to attribute this to the cause given by Mr. Bambridge, must at once strike every thoughtful mind as both superficial and wholly inadequate to cover the ground.

Granted, that the expenses connected with an attendance or membership at these fashionable "costly edifices" must necessarily deter many, it does not account for their non-attendance at churches of less pretension and style, where seats are free, and contributions optional. It does not account for the thousands of cultured and wealthy people, who are never seen at places of divine service, and who nevertheless lead good and virtuous lives; and last, but not least, does it account for the indifference, the lack of spiritual life and ardor, the laxity, nay, the rampant worldliness of nominal church-members and regular attendants?

It is a patent, if a sad fact, that two-thirds of the people never attend church, and that two-thirds of those who do go, do so, not from any real longing and desire for spiritual food, but from various other material reasons; for instance, from sheer force of habit, or because they consider it respectable or to their advantage, or to hear the music or an orator, or to meet their friends, or see a sweetheart, or display their finery. In short they are those of whom the Lord saith, "This people draweth nigh unto me with its feet and honoreth me with its lips, but its heart is far from me."

The cause for this steadily increasing indifference of the people to all forms of orthodox religions, and their consequent avoidance of places where they are promulgated and expounded and the spiritual deadness of those ostensibly within their pale, must be sought, not without or in any material cause, but within, in the heart, for there, in the spring of all good and evil alike, it lies. What so thinketh a man, that he is; and people think more now than they used to when they simply believed.

Now we ask, why is the heart of most people no longer in the faith of their fathers, and why have they ceased to relish and fail to thrive on theology? Simply because they have outgrown it, and require a stronger, more substantial fare than that necessary and adapted to their spiritual infancy; and because it is seldom administered in church they are languishing and sinking into that spiritual atrophy and death, some forms of which are indifference, agnosticism, atheism, materialism and nihilism. Many people now find it easier to swallow a Miss Debar or a Blavatsky whole, than to take a dose of bitters out of the old theological junk bottle.

St. Paul, skilled as he was in the knowledge and understanding of the "mystery of Godliness," had two distinct kinds of food, one the "milk for babes," for the spiritually young and undeveloped, and the other the "stronger food or meat," which he says "be- longeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil." Paul was one of the ablest theologians of his day, as well as a shrewd politician.

The church, nurse to the spiritual man, today makes no more sensible discrimination; is blind to the fact that many of its children, through the cultivation of the intellect and the development of the psychic faculties, have become of age, full-grown, and in utter disregard of the apostolic dictum and example to "speak wisdom among the full grown," persists in feeding all alike on the "milk," intended only for their infancy. "Creed" ignores the fact that progress and development or atrophy and death, is the immutable law in all things, religion not excepted. In accordance with this principle, man with the growth and development of his intellectual and intuitional faculties, must, sooner or later arrive at a point, where he must, if he would be true to these God-given faculties, either reject the "milk for babes" (the present orthodox interpretations of eternal verities), as no longer sufficient for his needs, or replace them by "stronger meat"—a more reasonable, scientific theology.

The fundamental principles of religion are unchangeable, for they are grounded in truth—in God; but their revelation and interpretation have always varied according to the times in which they were given out, and according to the intellectual capacity and spiritual illumination of the individual through whom they were revealed,—just as any idea or thought which may be expressed by a number of persons depends for perfection of expression upon the power and intelligence of the speakers.

To the failure of the church, or rather the priesthood, to realize that humanity has advanced to a higher plane than when current orthodox theology served to meet its wants; to its failure to advance with the times; to its presumption that it knows all there is to be known; to its consequent neglect to heed the cry for stronger meat; ay, its utter ignorance that there exists meat stronger than they are accustomed to (a partaking of which leadeth, not to a blind belief in man-made creeds and dogmas, but to

*Permission of the Gnostic Theosophical Society to publish secured by the writer.

an intelligent apprehension of "what is the length, and breadth, and depth, and height, and to know the love of Christ, which passeth knowledge"; to the failure of the church to recognize these facts, I say, and not to the building of "costly edifices," is due the "religious destitution," and the grass materialism of to-day. F. T. S.

Cumberland, Feb. 24th, 1889.

"Charles Sumner" on General Grant's Transition.

"Could you have seen the entrance of the spirit of Ulysses Grant into this life it would have surely been one of the grandest sights of your life though unconscious he was supported by many of those who left the body at Cairo and Vicksburg, as well as at other points he being a favorite amongst those under his command they flocked to meet him this process of severing body and spirit is a strange one it is not by death as it is termed but by a second birth gradually the senses grow weaker vital force is likewise weakened and as this disintegration goes on a spiritual body perfectly a fac simile of the natural form emerges from the opening of the head just above the forehead until it is suspended in mid air as like unto the deserted body as it is possible to be then it is received into the arms of spirit friends or relatives most competent to care for it and give it the necessary strength and help when consciousness returns some spirits held by grief of relatives do not quit the immediate vicinity of their body until it is laid in the grave and even then if the earth-ties be strong they move about unable to break these for a long time why should friends mourn the good fortune that comes when this release is made a poor sick suffering human frame that can never know health or enjoyment exchanged for the realities of a life that is freed from sorrow and suffering why I should think it the occasion for rejoicing knowing as I do the benefit received therefrom.

CHAS. SUMNER."

It is idle to speculate whether or not the ghost of Sumner is responsible for the above, because there is no possible evidence either way. Nor is it necessary to conclude that this statement of post-mortem affairs must be true because, it is a "spirit-communication." I have other reasons for supposing there may be considerable truth in it; but that is not my object in bringing it out.

The point of interest is here: This message, purporting to be from the late Mr. Sumner, was written by the hand of a person who not only did not know what she was writing, but did not know that she was writing at all. It is in a clear bold hand, without any punctuation, just as above printed. The person whose hand held the pencil was an utterly illiterate washerwoman, quite unable to rise to even such moderate grammar and fair spelling in her normal consciousness. If she had had any such ideas of her own, they would have been told in poor syntax and worse orthography. Evidently, then, something came out of the woman that was not in her, or that, at any rate, she did not know to be in her,—if it were only a certain form of speech to which she was a stranger. She certainly did not act "telepathically," as the unconscious amanuensis of the gentleman in whose presence the trance-writing was done, for he was a sulphurous Presbyterian who had entirely different notions of these after-events. I also very much doubt that the woman had ever so much as heard of Charles Sumner, and I am inclined to think, having known that gentleman personally, that he would have turned up his ghostly aristocratic nose at the idea of saying anything on any subject through poor Mrs. P.

I reserve my own opinion of the case, and am ready to listen with respectful and interested attention to any one who will explain it to me. ELLIOTT COUES.

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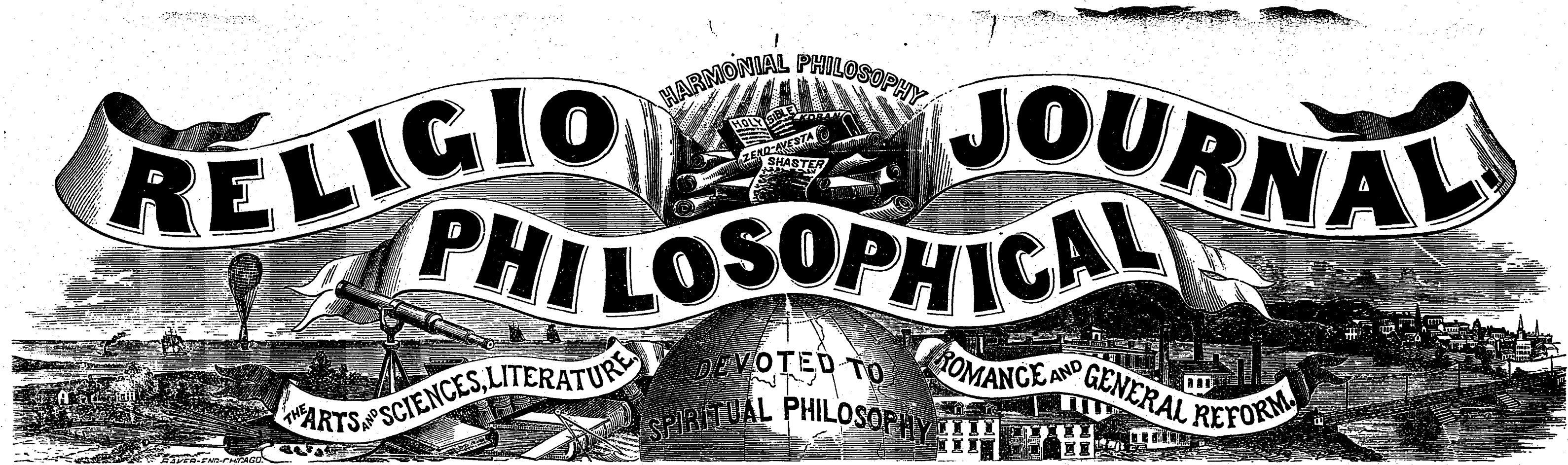
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE ELEPHANT-UNDER-THE-EARTH. — PROF. PATTON SPENCE.

The child asks the father what supports the earth. To avoid an explanation which is beyond the child's comprehension, the father tells him that it rests upon a great elephant's back. The child, who is intelligent enough to think that the earth needs a support, at once wonders what supports the elephant; and if told that it stands upon a terrapin's back, he again asks what supports the terrapin; and his mind thus follows the trail *ad infinitum*, never finding any final support that does not itself need to be supported as much as the very earth with which he began his questions. So, even he, child as he is, comes to the conclusion that his father's explanation is all fudge.

The foregoing is a very plain case of false philosophy; so plain, indeed, that every one at once rejects it as insufficient and inadequate. We have introduced it here because its very simplicity and plainness will enable us, by comparison, to see the fallacy of many scientific theories and philosophical explanations, some of which are now, and have been, in all ages, accepted by learned and wise men without murmur, although they are of precisely the same character as the theory of the elephant-under-the-earth, and are just as absurd and ridiculous. Our books, ancient and modern, are full of such foolish inventions of men of science and philosophers; they are taught in our schools, colleges and universities; they are preached from our pulpits; and they pervade the popular mind, cropping out in the columns of our magazines and our weekly and daily papers, and in the conversation of the learned and the unlearned, as matters that are fixed and settled and not to be questioned for a moment—and we be to him who does question some of them.

Before we proceed in the application of our illustration to other theories, so as to make their absurdity appear as plain as that of the illustration itself, let us look a little more closely at the elephant supporting the earth, and see what that supposition involves. In other words, let us see what an elephant-under-the-earth really is, so that we may ever after know him at first sight, no matter how disguised or by whom introduced.

In the theory of the elephant-under-the-earth, we find the following elements which are essential, characteristic, specific:

1. It is supposed that the earth cannot support itself.
2. The elephant-under-the-earth is also a supposition, a pure invention, made to supply a supposed need.
3. The sole business of the elephant-under-the-earth is to do that one thing—to support the earth; and there it must stand forever, merely supporting the earth, with no other office or function. In other words, one thing is supposed to have been created, or to have happened into being, merely to wait upon another—to do the work of another; work which that other can just as well be supposed to do for itself.
4. If the earth is inadequate to do its own work, the elephant-under-the-earth is equally inadequate, and so needs a terrapin under it; and the terrapin, for the same reason, needs something under it; and so on *ad infinitum*.
5. Then, to meet all the requirements of the case, we must do violence to our own reason, and suppose the elephant-under-the-earth to be not only big enough and strong enough, but, in every respect, fully adequate and adjustable to the work. Of course, when a need is to be met by a supposition, it is easy enough to suppose a supposition that is fully adequate and adjustable to all the require-

ments of the case no matter how unintelligible it may be. There is no use in minding matters. Suppositions are cheap—they cost nothing.

6. The elephant-under-the-earth is totally unnecessary; for it is just as easy (and it is more economical of elements or principles) to suppose that the earth can support itself, as it is to suppose that the elephant can support itself.

The foregoing being characteristics of the elephant-under-the-earth (I mean of the species), then in looking for the elephants-under-the-earth (individuals of the species) we must not look for immense four-footed beasts with leathery hides, short, tufted tails, ivory tusks and great muscular trunks; for none of these enter into the constitution of the species. On the other hand whatever contains the foregoing specific characteristics, no matter whether they be things visible or invisible, tangible or intangible, shaped or shapeless; no matter for how many centuries or millenniums they may have been cherished as the very energy of the world, the very soul of man, or the very God of the universe; and no matter how completely they have been fused and welded as something real, rational and ever-abiding, into our mental machinery, and into our language, and into the very forms and habits of our thinking, they are, nevertheless, all equally fictitious, equally unphilosophical, and equally absurd and ridiculous. Sooner or later, science will disown them all, and philosophy must ultimately reject them all. Take, for instance, the following examples:

Bodies are known to vary in temperature, being now warm, now hot, now cold. To account for this varying temperature, it was at one time supposed that there exists in nature an imponderable element distinct from matter, to which the name caloric was given; and that, if a body takes into itself some of this caloric it becomes warmer than it was; and on parting with caloric it becomes colder than it was. Caloric has, long since, shared the fate of the elephant-under-the-earth. It has given way to the modern theory that matter warms itself by the rapid vibratory motion of its molecular constituents. And, if we test the caloric theory by the six characteristics already enumerated, we shall see that it is merely an elephant-under-the-earth, and was justly abandoned, even if there had been no such reasons as we now have for believing that matter warms and heats itself.

Again it is supposed that mere matter is dead; yet we see living things all around us. How is that? The prodigal inventor of ultimate elements comes forward with his vital principle, and supposes that it, under certain circumstances, gets into matter and makes it alive. The theory of a vital principle is pretty well abandoned in recent times, though there are still a few able and learned men who cling with tenacity to that ridiculous and unnecessary hypothesis. If the reader will take the trouble to analyze it, he will find that it contains all the specific characteristics of the elephant-under-the-earth, and as such should be surrendered.

To the same class belongs the theory of an electric fluid, considered as an element distinct from matter. The theory will not cover all the facts, and is now regarded either as obsolete or not proven; and, although the term, electric fluid, is still used in standard treatises on electricity and magnetism, and the passage of electricity along a conductor is spoken of as a flow of something, yet such an expression is not intended to convey the idea that there is an actual flow of an element which is distinct from the matter that constitutes the conductor, but is simply used as an illustration, a comparison, which will enable us to conceive the movements, methods and formulated laws of electricity and magnetism, for which, as yet, there is no satisfactory theory that will serve us any better, or as well. The same may be said of human or animal magnetism, when spoken of as an element distinct from matter. It is an unphilosophical hypothesis.

Again, it is said that matter can neither feel nor think. Yet we know that animals and human beings do think and feel. Philosophers were here in a quandary again; but only for a little while; for nothing is easier than to imagine an immaterial element whose special business is to think and feel; and there is nothing easier than to suppose that it, some how, gets into the bodies of men and animals, and does their thinking and feeling for them. But this theory of an immaterial element, a thinking principle, a mind, considered as something different from the element called matter, is evidently an elephant-under-the-earth, having all its specific characteristics, as follows:

1. It is supposed that matter cannot think or feel.
2. The immaterial element, the mind, as something distinct from matter, is a pure invention, made to supply a supposed need.
3. The sole business of that immaterial element is to do that thing, to think and feel for matter—to wait upon another element, called matter—to do its work, work which matter can just as well be supposed to do for itself. If it be said that no one ever perceived matter in the act of thinking or feeling; that it is necessarily non-sentient and unthinking; and that it is impossible for us to understand how it can think or feel; it can be said, with equal truth, that no one ever perceived an immaterial element in the act of thinking or feeling; that there is nothing in the nature of such an element that necessarily makes it a thinking and feeling element; and that it is impossible for us to understand how it can think or feel. If, there-

fore, I ask you how your immaterial principle really does think and feel, you can only answer, I make it do so. How? By my supposition. But cannot a supposition do as much for matter?

4. If we are obliged to suppose that one element, matter, can neither think nor feel, we are equally obliged to suppose that the other element can do neither, and, therefore, needs some other element to think and feel for it; and so on, *ad infinitum*.

5. But suppositions are cheap; and as one seems badly needed here, it is made fully competent and duly adjusted to its work, although, in doing so the inventor is compelled to do violence to his own reason by supposing that what is invalid in one case is perfectly valid in another similar case—that while the earth can not support itself the elephant can.

6. The immaterial principle is totally unnecessary, for it is just as easy (and it is more economical of elements or principles) to suppose that matter can think and feel as it is to suppose that any other element can. In this discussion, it is not necessary that we should make any attempt to find out what matter really is; nor is it necessary that we should know what it is. What we are now aiming at is simply to show that, in interpreting that phenomena of nature, it is unnecessary and unphilosophical to multiply principles or ultimates; and that even two (matter and mind) are as bad as a dozen, because one will answer all the purposes required. In the case of matter and mind, it is immaterial which one is supposed to take precedence over the other in their joint action. Turn them up side down or right side up, and, in either case, one is elephant to the other, and is therefore unnecessary.

I have no doubt, however, that the ultimate analysis of what is called matter, will show that it consists of the same element as what is called mind; and that, therefore, the ultimate constituent of the universe of matter and mind is not two, but one element, call it force, spirit, matter, mind, consciousness, or whatever you please. In my "New Theory of Consciousness," published in the *Journal of Speculative Philosophy*, July, 1880, by a process of speculative reasoning, I found myself driven to the conclusion that the atom of matter is an ultimate of consciousness, after having, in the same article, identified force with consciousness and hence also with matter. And as I now look at it, it would not be a difficult undertaking to prove the same thing about matter, not by speculative reasoning merely, but by an appeal to facts which are in the possession of every one.

One more example and I am done. We look out upon the vast and wonderful visible and tangible phenomena of the universe of matter; its boundless sea of stars, some of which seem held by invisible hands in the same relative positions for ages, while others revolve in such well defined, mathematical curves and times, around our sun that their exact places in the heavens can be predicted with certainty; its crystallizations in mathematical forms around mathematically determined axes; its chemical relations of atoms that can be definitely expressed in numerical formula; its curious microscopic vegetable and animal germs which, though containing nothing that bears the slightest resemblance to either an animal or a vegetable, yet, when placed under suitable conditions, are steadily urged forward through a regular series of changes in their outward form and their internal structure until, in one case, a lily, a fern or an oak, perhaps, is the final outcome, and, in the other, a fly, an elephant or a man, mind and all, is the ultimate result. Now, it is said, how can unaided matter do all these things and then thousands of others which are equally as wonderful, but which are all beyond its capacity? We must look to some other element to do them, some other principle that shall take matter as the potter takes the clay, and mould it into all the various forms which we see around us, at the same time imparting to them motion, heat, chemical affinity, life and mind. We must, in imagination make that principle vast enough, strong enough, skillful enough, thoughtful enough, wise enough, and in every way competent to do all those things. We will call it God, Lord, Jehovah, Almighty. Nevertheless, call it by all the exalted names you please, and endow it with all the ineffable attributes in the vocabulary of human language, and mystify and hide it behind the thick and impenetrable veil of all the deaf, dumb, blind and impotent infinitudes that the human mind can conjure up, you can never succeed in disguising it beyond recognition. It still has all the specific characteristics of the elephant-under-the-earth, and should be, and ultimately will be, rejected by all thoughtful men.

The watchword of science is genesis. The watchword of philosophy is causality. Genesis and causality are substantially one and the same thing; the different names being simply expressive of different ways of looking at the universe. Science looks from below, through the procedure or genesis of one thing from another, up to the final ultimate or element from which they have all proceeded; while philosophy looks down from the ultimate, through its causal relations, and thus embraces all things and their genetic procedures. Hence, philosophy must begin with monism, or a theory of one final ultimate or element; and science must, in the end, demonstrate the truth of monism; for, in a universe of two or more ultimates, there could be neither a universal causality nor a universal genesis. Different ultimates and their procedures could have no genesis from each other; for by that very genesis,

they would cease to be different ultimates, and the one from which they all proceeded would be the one final ultimate. Nor could different ultimates be causally and efficiently related to each other. Therefore, on a cosmical theory of two or more ultimates, there being neither genetic nor causal and efficient relations between them, each ultimate and its procedure would constitute a universe by itself; and we would thus have instead of one universe, as many universes as there are ultimates, all independent of, and forever isolated from, each other. Hence the endless trouble and perplexities which philosophers in all ages have had in their efforts to explain our universe on the supposition that it is composed of two ultimate constituents, matter and mind. The gulf between them has never been bridged, and never can be. From this difficulty sprang that curiosity of philosophical literature, Leibnitz's explanation of the relation between matter and mind. Admitting, as he did, that matter and mind are different ultimates, he was obliged to admit that the one could not act upon the other. Hence he contended that there is no real causal and efficient relation between them, but only a seeming relation, which he explained by his theory of "Pre-established Harmony," substantially as follows: I make two clocks so exactly alike in their works that they shall always keep pace with each other, the hands of both always pointing to same hour and minute. The one being perfectly independent of, and isolated from the other, neither one causes the other to register the same time as itself; but they register the same time because I pre-established such a harmony between them. In the same way, as Leibnitz supposed, God made a universe of matter and also a universe of minds, perfectly independent of, and isolated from, each other; yet he established such a harmony in their movements that where one shows up a certain phenomenon, the other shows up its corresponding phenomenon. Thus, I will my arm to move. My will does not move the arm, however; because the will and the arm have no causal and efficient relation to each other; but, nevertheless, my arm moves simultaneously with my will that it shall move, because my body, in the course of its own independent actions, has just reached that point where my arm moves simultaneously with the equally independent action of my mind which just then wills that my arm shall move.

Berkeley attempted to solve the difficulty now under consideration by annihilating the external world, the world of matter, considered as something separate and apart from, and outside of, each individual mind. So ingeniously did he do this, that Hume considered his arguments "unanswerable, although they convince nobody." And, in more recent times, Bain declares that "all the ingenuity of a century and a half, has failed to see a way out of the contradictions exposed by Berkeley." But Berkeley simply evades the difficulty by ignoring a fact which is a persistent part of it, and which, therefore, must be admitted and explained by any adequate cosmical theory. Berkeley, as a monist, admitted but one ultimate, namely, mind; but he denied the real external existence of what is called matter, which every one knows has a real existence, external to, outside of, and different from, every individual mind and all its sensations or other states of consciousness. We know this by an actual demonstration, as valid as an intuition, as I have explained in my "Facts about External Perception," published in the *Journal of Speculative Philosophy*, October, 1885. The question here is, not what those things called matter are made of; for, as we have already seen, monism is the only philosophical cosmical theory; and, on any monistic theory, matter must be made of the same ultimate stuff that mind is made of, call that stuff spirit force, mind, consciousness, matter, or what not. But the question to each individual now is, whether the things which he perceives around him, and which are called matter, are outside of his own mind, and have a permanent existence outside of his own mind and of all other minds, so that they abide when stripped of those sensations in his own mind which are related to them;—and still endure when he is asleep or unconscious, so that, when he awakens or comes to consciousness, he may again perceive those very same outside things. Berkeley answers this question in the negative, and thus annihilates the external world, ignoring the very first lesson which nature demonstrated to him, as to Hume and to every one else, so irresistibly, that (as Hume was honest enough to admit) it dominates and controls the skeptic even while he is repudiating it. Berkeley even goes so far as to assert that it is impossible for any one to conceive of an external object, such as a house or a tree, existing independent of and outside of all minds whatsoever. Now, to each individual, external objects are objects which now exist, but are not in his consciousness. Such objects can never be got into his consciousness, and can never be known to him by intuition, but only by demonstration. But, according to Berkeley's principles, what are called external objects are, to each individual, objects which seem external although they are really in his consciousness. Such objects do not exist at all when not in his consciousness (for they are simply his sensations, which, of course, are his own and nobody else's; nor can anybody else's be, or become, his), and can never be known to him by demonstration, but only by intuition.

Berkeley's external world is, to each individual, only a seeming, fictitious external world, all of whose constituents are really

internal, in consciousness, subjective. And the same is true of Kant's external world; it is subjective, internal, and is only seemingly, fictitiously external. With both of these philosophers, the conversion of the really internal things into seemingly external things, is brought about by a kind of hocus-pocus—Divine hocus-pocus with Berkeley, and the hocus-pocus of categories with Kant—for nothing but actual hocus-pocus (a trick which "no fellow can find out," and which it was never intended that any fellow should find out) can ever convert the internal, the subjective, into the external, the objective; nor even into a seeming external, unless there be a real perceived external object to aid in the work as a foundation of the whole process. The very idea of externality, or of seeming externality, could never have been suspected, conceived of, dreamed of, or in any way gotten into our heads, without a real external object to develop that idea in our minds, not by intuition (for it can never come to us in that way) but by demonstration. But a further discussion of this subject would require that I should enter more fully than would be justifiable here, upon a consideration of external perception, a mental process of which Berkeley had not the faintest idea, and Kant only the most bewildering, lumbering and confused one.

For the Religio-Philosophical Journal.
The Profundities of Theosophy and Shallows of Hinduism.

—
PROF. JOSEPH RODES BUCHANAN.

NUMBER TWO.

The talent and literary tact of Col. Olcott, aided by Madame Blavatsky, have galvanized into temporary vitality the defunct mass of Oriental superstition and pseudo-philosophy, but the intelligent reader is astonished to find one who writes with philosophic eloquence up to a certain limit, and who abandons the philosophic and scientific method and surrenders to the unproved and undemonstrable theories inherited from an ignorant, superstitious and mythological antiquity.

"Throughout the East," says Col. Olcott in his London address of July, 1884, "it is accounted the chief merit of Theosophy, that its teachings are but the unechoed recapitulation of the grand philosophy taught to Egypt and Greece by their holy sages, and embalmed in their ancestral literature."

This is a distinct and authoritative avowal of what I have charged;—that what is presented to the world as Theosophy is but ancient Hinduism. So it is presented everywhere. The Theosophy of enlightened Americans, the well verified Pneumatology which unfolds the relation of the Spirit-world to this, traces the onward course of humanity into the world, and by an exact anthropology shows how the physical constitution of man maintains its innumerable correlations with the psychic universe, showing the precise convolutions of the brain in which the most interior spiritual phenomena have a home, while by Psychometry it brings the exploration of these mysteries within the reach of all progressive minds,—is practically ignored to make room for the Oriental Phantasmagoria. They give us an unlimited supply of Karma, Reincarnation, Seven abstract, indefinite and voidal elements of man, which the English language imperfectly portrays, and the solid English intellect can scarcely grasp; Shells, Elements, Elements, Yogis, Chelas, Rehis, and Astrals that comprehend and manage the incomprehensible, atomic, intertwined, conglomerations of the Shulabharira, holding the Jiva, and the Jiva entwining with the Kamarupa, and the Kamarupa holding the Manas, and the Manas holding the Buddhi, and the whole carrying the illimitable Atma until they land in Devachan, and probably longer, on the road to the incomprehensible Nirvana, which neither India nor Europe can define, but which is life or death according to the cogitative mood of the writer who describes it, and which Olcott illustrates as "Buddha's doctrine." "That the soul is not immortal!" This is the mythological, intellectual chaos, inherited from "Their holy sages," which is actively propagated as—what?—not as Hinduism, but as Theosophy—a science aspiring to Divine Wisdom,—while it is simply an abandonment of positive psychic science to plunge into that labyrinth of speculative folly from which the past three centuries have relieved the more enlightened of the Caucasian race.

The credulity which accepts these myths and dreams is a remarkable superaddition upon such a mind as Olcott's. He is an intellectual marvel. To a certain extent he is clear and bright in thought, but beyond his lucidity there is a nimbus of mist, and his intellect shines like a lantern surrounded by a London fog, which it can not pierce.

The credulity which enables him to accept and propagate ancient Hinduism leads him, of course, to accept as true a great amount of legendary lore, which, ridiculous as it may seem, is fully as worthy of credence as the great body of Hinduism which he calls Theosophy. As to Karma and reincarnation, I need not further illustrate their absurdity until some one shall undertake to answer the exposition of their falsehood which I have given in the RELIGIO-PHILOSOPHICAL JOURNAL.

The common weakness of the superstitious mind is to accept upon the feeblest legend testimony the most improbable and impossible things which are located far enough

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws end to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY MRS. LITA BARNEY SAYLES.

1. My father was a Methodist in his church affiliations. I think he never became a full member, for after his marriage and location in a country place, the only convenient church was that of the close communion Calvinist Baptist. He was not a creed-bound man, but considered it both necessary and proper that he should attend and support some evangelical church. He was an honest man, and esteemed by the neighborhood in which he lived. He was regular in his church attendance, and we as children always accompanied him, and also to the Sabbath school and the singing school as well, which last dealt almost entirely in sacred music, and was maintained to train the young voices into choir-service. As we grew older, we took our places there beside our father.

My mother believed preeminently in the love of God, and as such, classed herself with the Universalists. This denomination was about as much sneered at in those days, as Spiritualists have been since. There being no church of this persuasion near us, my mother contented herself with reading and loaning her Universalist paper, and always allowed her light to shine when her neighbors called upon her. She had a happy faculty of drawing many to her, though she was a poor gossip. She never attended the Baptist service with my father, and as I look back upon this, I conclude that, though she did not oppose him in his form of faith, yet she must have been very settled in her dislike of the doctrines promulgated in his church. I have never belonged to a church.

2. I commenced investigating Spiritualism in 1851, but it was about three years after this before I became so thoroughly satisfied therewith, as to be willing to style myself Spiritualist.

3. I can hardly designate the one event that convinced me "of the continuity of life, and of inter-communication," etc. I am sure I was born an Immortalist as well as an immortal, and could never conceive of such a condition as the cessation of individualized life. I never had to be "convinced," more than to be convinced that I live now; and a continued series of communications taught me that the door between the two worlds continually swings both ways, to allow the inhabitants of each to visit and hold converse at their pleasure and for their profit. The perfect obedience of candle and pencil to the request, by a medium for whom with myself the table was tipping at an angle of 45°, that "the spirits would please hold them from sliding," arrested my attention and chained my arrogant tongue which had previously proclaimed loudly that "this was all humbug." In all the years since, I have never denounced strange occurrences as "humbug," until I have fully investigated.

4. It is impossible to decide which is most remarkable of the incidents in my spirit experiences; they are a multitude.

5. Whatever is sacred to the highest needs of the human spirit, and therefore to those of our own soul, is religion. In this sense I consider Spiritualism a religion, and also a philosophy. "Pure religion and undefiled before God the Father is this: To visit the fatherless and widows in their affliction and to keep himself unstained from the world." Religion is of the spirit, but if it exist at all, it must show itself in good deeds. "Wash you, make you clean, cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? Beautiful words and perfectly fitted to describe pure Spiritualism.

6. To reduce theories to practice; to apply the Golden Rule to the laws of trade; to educate the people in the principles of justice so that we may fully understand that an injustice to another is an injury to one's self, and that pampering one's self at a loss to some other, is an injustice to all, self included.

7. A knowledge of psychic laws, or the laws pertaining to the human soul is desirable, not only in furthering the development of individuals and masses, but also because they are a part, and a governing part of all spiritual laws, being that division of those laws that relates to the highest development yet reached, so far as we are aware. The world of spirit is the realm of causes, and in it are contained all laws of the universe of spirit and matter.

Matter in all the crude, incongruous ways of its past evolution has really, though blindly, been striving to obey the behest of the spirit within it, and of which it is a condition. In order to understand effects, and to in any degree reach them to our ideal, a study of causes is eminently necessary. Spiritual laws, if properly understood and applied, would soon bring order out of chaos. If man can be assisted to a knowledge of these laws, and thereby convinced that the growth of society depends entirely upon their adoption and assimilation, it would give a wonderful impetus for good in the conduct of this life. The millennium so long prophesied would soon make its advent, and the song of "Peace on earth, good will to men" would resound throughout the "family, society, government" and the world. In no way can we better contribute to the good of mankind than by enlightening his dark places, and a knowledge of psychic law is the great illuminator.

Killingly, Conn.

RESPONSE BY DR. S. D. BOWKER.

1. Father came of a long line of Baptists extending back nearly two hundred years, though he never joined any Church; and mother was a niece of Rev. Seth Dean, a leader in New England Congregationalism, and her faith was with that Church, but she was not a member of any Church except a short time in early married life—a "probationer" in the M. E. Church. At the age of sixteen I became a convert and "probationer" in the M. E. Church and "drifted" till twenty-one years old, when the Baptist Church appeared the nearest to scripture order, and I was a full member with them thirty-one years, twenty-three of which I was an ordained Minister.

2. I have been a Spiritualist eight years.

3. Henry Slade, in a number of slate writing séances, gave me the first proof, which was followed by satisfactory investigation with several mediums, and more particularly in my own family, with the natural mediumship of its members. To Lyman C. Howe I am indebted for the higher and finer phases of spiritual faith and development.

4. The fourth question would embrace so much of personal spiritual intuition and mental insight, that the terms, "remarkable incident" and "authenticated phenomena" would hardly be applicable.

5. No objection to calling Spiritualism a "religion," if you name it "Natural Religion," in sharp contrast to "revealed religion."

6. The sixth question seems to be very easily and briefly answered. I am sure I am right in the statement that the Spirit-World does not need the aid of our suggestions or leadership in the general conduct of its operations among men on this earth. All history is clear that no spirit manifestation ever came at the behest or dictation of human beings in the flesh. Every form of communication from the unseen world has been inaugurated and conducted by spirits themselves, without the "let or hindrance" of any person in the mortal form. Spirits know better than we what they wish to do and what is the extent and object of their mission and work, and they cannot permit our dictation or interference for the reason that we lack the needed wisdom. They are building on a higher plane and are using forces above our knowledge or experience. As well ask a chemist to produce a compound by ignoring the law of definite proportion, as to permit the clumsy and ignorant hand and brain of a mortal to interfere in the delicate operations of spirit forces. Here lies the principal hindrance to our beloved cause. Some person, whose ambition for notoriety or possible standing among his fellows, makes him desirable as a leader, is thrust to the front without knowledge, experience, or humility; and heaven and earth must pay tribute to his authority. This condition of affairs is the quick signal for the spirits to withdraw further efforts till conditions are reached that require less complications. It is evident, then, that our greatest need lies in the direction of humble obedience to the rightful authority of those whose promotion to a higher life entitles them to leadership. If we can do nothing to augment spirit power among us, let us in all good breeding and honesty keep out of their way and not hinder their work. A high order of spiritual insight soon becomes the helpful aid to our judgment in deciding "what sort of spirits" are at work among us. Under the keen vision of an honest purpose we can dispense with the services of professional fraud-hunters. No more effective obstacle can be placed in our path than the custom of doubt and suspicion. It darkens our comprehension of the possible truths right before us, and never reaches any results of value to the cause. It begets divisions and bitter contentions that work evil among us. Let us learn wisdom by the words of the Gamaliel to the mob about to do violence to Peter and his friends who were teaching a new doctrine: "Now, I say unto you, refrain from these men and let them alone, for if this counsel or this work be of men it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." If any one can boast of the eternal and inherent force and justice of his cause it is the Spiritualist. It will take care of itself if not ruined by its own friends.

Kansas City, Missouri.

Can Our Churches Be Made More Useful?

BY THE REV. M. J. SAVAGE.

The Editor of the *North American Review* has asked me to reply to this question. For so much, then, he is responsible. But I alone am responsible for the answer.

What is the matter with "our churches"? That something is the matter is indicated by the mere fact that the question is asked. In my opinion, there is one thing seriously the matter that all others can well afford to wait while this is being attended to. This particular something is so fundamental that no mere patching of defects, no mere superficial improvements, no mere revival or extension of activity in this direction or that, will prove adequate to the need. In order to become "useful," in the highest sense, this one radical defect must be remedied.

The churches were once regarded as of the highest conceivable use. Unless they can continue to be so regarded, then their mission is ended. For, though useful, they are not indispensable to the accomplishment of the many good, but comparatively minor, things in which at present they are engaged. In most of our great cities the care of the poor is in other hands, the churches only assisting larger secular organizations. The training of nurses, the support of kindergarten, sewing, and industrial schools, the hundred minor charities that so distinguish this age—these all could be carried on by other means. Nobody would think of organizing churches merely for such ends. And though the churches exercise an immense moral influence, any careful thinker will admit that mere ethics can be taught, perhaps as efficiently, and certainly at an immensely less expense, in some other way, while, though the churches would claim that nothing else could quite take their places as moral teachers, they would most surely be the first to assert that this alone would not satisfy their pretensions, or justify their methods or even their existence.

Of what use, then, are the churches? This question needs to be frankly and honestly faced, that the present attitude of the world may be clearly seen. Everybody knows that the churches have no such hold on the faith, the reverence, or the practical life of the world as they used to have. Why? Everybody knows that thousands on thousands of people do not go near the churches. Why? Everybody knows that while among these thousands are many poor, many ignorant, many vicious, there are also quite as many who are not poor, not ignorant, not vicious, indeed, a candid and impartial inquirer will be compelled to admit that the freer in thought and the more intelligent a man becomes, the less likely he is to think that the churches have any exclusive charge of anything that is indispensable to even his highest and noblest life. Why? That this is the situation is clear. What more important question then is there for us to ask than—Why?

If we really care to know, the answer is not far or difficult to seek. Early Christendom believed, without the thought of a question, in the supposed historical fact of "the Fall of Man." And all the orthodox churches of the last eighteen hundred years have come into existence for this one, sole specific purpose—the salvation of man from the supposed effects of the supposed fall. Why a "supernatural revelation"? To tell men that they were "lost" and how they could be "saved." Why the prophets? To foretell to a waiting

and hopeless world the coming "Saviour," and to become afterwards a supernatural proof of the revelation and of the deliverer's mission. Why the miraculous "incarnation," "birth," "sufferings," "death," "resurrection," and "ascension" of "the second person of the Trinity"? To reveal God's willingness to save, and to make it possible for him "to be just and the justifier of him that believeth." Why the church, with its doctrines, rituals, and sacraments? To be the perpetual witness, depository, and administrator of the means and the gift of salvation. Why heaven? To be the home of the saved. Why hell? To be the endless place of punishment for those who should not accept the one and only condition of salvation. Not one dogma of the old churches, not one rite or sacrament, but presupposes the fall and consequent ruin of the race. And no careful thinker can suppose, for one moment, that, but for the belief in the fall, any one of them would ever have come into existence.

On this old theory, the world was simply a province of God's kingdom in rebellion. Every man, woman, and child was explicitly or implicitly a traitor. No one had any claim on the divine mercy. Salvation was a "free gift." If one was "elected" and another "passed by" there was no injustice in the punishment, only mercy in the saving. A man might be ever so "good," or moral, but this, as Mr. Moody once said, "don't touch the question of salvation." And, on that theory, this was right. When a man is executed for high treason, no one would think of pleading in his behalf that he loved his wife, was a good father, paid his debts, and was kind to his neighbors. All these considerations would be wholly irrelevant. They would be ruled out of court as not touching the case. The "natural" virtues of a person not in "a state of grace" would be only what they have well been called—"splendid vices." And if one trusted to them for salvation, they would only become perils to his soul. Therefore a person who lacked these virtues, who was so plainly a sinner that he would not be likely to imagine himself anything else, would be in a more hopeful case, as being more likely to feel his need and so accept the offered grace.

For eighteen hundred years the churches have been at work trying to save men from the supposed effects of the "fall." This has been the one thing for which they have existed. Whatever else they may have done, however bountiful their charities, whatever they may have done to heal the bodies or comfort the hearts of men, none have been readier than they to declare that all these things would have been as nothing, or worse than nothing, unless they had believed they were achieving the one great end of their being—the salvation of souls from "the pains of everlasting death."

Ask now, once more, the question why the churches have so slight a hold on the faith and reverence of men. Why do so many thousands neglect them? Why do so many of the best men and women feel that they are no longer essential to their highest and noblest life? We might as well face the fact—the churches might as well face it—that free-minded, well-informed people no longer believe in any "fall of man." Not only do they doubt it as many might doubt something that nevertheless has some strong proof in its favor; for the case is much stronger than this. It is demonstrated, beyond all intelligent question, that no such fact ever occurred in the history of man. What follows? Why this follows as inevitably as day follows night—that the very cornerstone of the popular theology has crumbled, and that the whole superstructure totters to its fall. If man is not "fallen," then he is not "lost," and, in that case, he does not need to be "saved." Take away the fall of man, and there is no need of "the scheme of redemption," no need of an incarnation, no need of a supernatural or infallible church, no need of a Trinity, no old-time heaven for the chosen few, no endless hell for the doomed many. All these doctrines found their reason in the supposed fall, and with it they pass away.

Now, these doctrines are not mere unessential accidents of the churches; they are their essence and life—"bone of their bone and flesh of their flesh." And yet we are presented with a strange spectacle of hundreds, perhaps thousands, of ministers, in all the different churches, who—in private, at least—will frankly confess that they share the belief of all intelligent men in the antiquity and the slow and gradual development of the race from the lowest beginnings. They believe in no Genesis story of either Eden or Fall. And yet they go on preaching and administering the sacraments as if nothing had happened. Their one official business is to proclaim a loss that does not exist, and offer a salvation that is not needed. They know this, and confess it, and—keep on doing it!

And still they wonder that the churches are neglected, and get together in conventions to discuss ways and means for making them "more useful!"

But some man will say, Are there no such things as vice and crime and sorrow in the world? Do not men need help? Is not religion an essential and permanent element in human nature? Are not the churches great centres of sweet social influence and moral elevation? Doubtless. No one of all these things is called in question. The only trouble with them is that they are entirely one side the point at issue. There are vice and crime and sorrow, and it is the mission of a true religion to help and relieve the world from their power. Men do need help. Religion is not only a permanent, but the grandest, element in man. The churches, since they are organizations of kindly men and women, do a vast amount of incidental good. But the question is as to whether they can be made "more useful." I believe they can.

But, in order to become useful, the first and most important thing for them to do is frankly to recognize the facts of God, man, origin, destiny, and adapt themselves to them. Why should they longer expect intelligent men to come to them to hear a condition of things described in which they no longer believe, and listen to an offer of help that they no longer believe they need. To-day the larger part of the magnificent power of all the churches is thrown away. It is enough to make the angels weep to contemplate the picture. Magnificent buildings, millions of money, thousands of men, grand enthusiasms, marvels of patient labor, prayers and aspirations, all expended in the effort to deliver an imaginary man from an imaginary hell! If all the time and money and enthusiasm and effort had been spent in co-working with the real God in delivering the real man from his real evils, long before this the world might have been the Eden that never was, and that never will be until men intelligently combine to save man here and now from the ills that all can feel and see.

There is no use in railing at the past. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." "To repent." That means, in true

Bible phrase, to change their purpose. This is the great need of to-day. In the light of the ascertained facts of nature and man, the churches need to repent,—to change their purposes and methods. The world is not going back to the old, the ignorant, the barbaric conceptions of the past. It is for the churches to say whether they will accept the newer, the fuller revelation of God. If not, they will but repeat the history of Judaism, being left behind by the wider and grander religion that keeps step with the advancing eod.

For religion is not about to die; it is forever the attempt of man to find God and become progressively "reconciled" or adjusted to his perfect life. This is true, in their degree, of all religions. It has been true of the old churches of Christendom. The trouble, however, with this, it has been discovered that their conception of God, their conception of man, their conception of the actual relation in which man stands to God, and so their conception of what man needs in order to come into right relations with him—it has been discovered, I say, that all these conceptions have been partial or mistaken. All this does not touch the great, fundamental religious need of the race. That remains. But it does compel a readjustment of thought, of theory, of motive, and so a radical change of purpose and method.

The churches, if true to their mission, do not exist for the mere sake of being either more or less "useful" in the minor matters of charity and beneficent help. They should stand for the great truth of the divine in human life. If they do that, all the rest will follow, as naturally as life-giving streams flow down into the valleys from the everlasting hills. The one thing, then, that, in this present juncture of human affairs, they need to do in order to become "more useful," is fearlessly to face the morning. If they fail in this, the better and more intelligent part of mankind must leave them behind. Then they will not only fail in the one great use that only the faithful church can attain, but their faithlessness here will weaken their life and unfit them for all minor uses as well.

—North American Review.

The Associated Spiritualists of South-Western Michigan.

To the Editor of the Religio-Philosophical Journal:

According to announcements the organization known as the "The Associated Spiritualists of South-Western Michigan" held its last quarterly meeting at Gray's Hall, Breedsville, March 2nd and 3rd.

The first session opened at 3 p. m., with the President, L. S. Burdick in the chair.

After some exquisite selections of instrumental music by Miss Heald and Mr. Davis of Hartford, the time was devoted to a short memorial service for Bro. Jonas DeMoss, of Decatur; Mrs. Woodruff, of South Haven, bearing testimony to his many good qualities, in graceful and well chosen words. She was followed by several members who each paid their tribute of respect to their departed friend. Mr. Moulton of Grand Rapids, was introduced to the audience, and gave a short address on "The Evidence of Immortality." Mr. Barnes of Grand Rapids then came upon the platform and passed a half-hour in describing the spirit friends of those present, who manifested themselves to him, making special mention of Mr. DeMoss whom he said, stood just before him with smiling face.

Saturday evening a motion was made that a committee be appointed to embody the voice of the convention in a series of resolutions on the Blair bill and kindred subjects. Members nominated to act on such committee: Mr. Woodruff of South Haven; Mr. Sheffer of the same place, and Mrs. Davis of Hartford. Mr. Moulton then gave a fine address from the subject, "Fact or Fancy, Which?" followed by Mrs. Woodruff. The exercises of the evening were enlivened by fine vocal music by the Breedsville quartette, and instrumental selections on organ and violin.

Sunday morning session opened at half-past nine. The president then called for a report from the committee appointed to select a suitable locality to found a permanent home for the society, whose chairman responded by requesting more time for deliberation, which was granted, and another member, Mr. Cook, of Hartford, added to its number. A report from the committee on resolutions was then requested, when Mr. Woodruff presented the following:

Resolved, That, while the observance of Sunday as a day of rest, recreation, and spiritual culture is founded in wisdom, for both physical and moral reasons, the obligation for this can be determined by no other tribunal than individual conscience, and the attempt, through the Blair bill, to override private judgment and revive a dying superstition, is repugnant to the spirit of the age, in contravention of constitutional rights and could be enforced upon a free and enlightened people only when the instinct of popular liberty was crushed out.

Resolved, That those fatuous theologians, representing medieval despotism, who are seeking to engrain their peculiar dogmas in our constitution, and that allied scheme of other crafty church bigots to set family against family and child against child and rouse the slumbering hate of ecclesiastical controversy through the substitution of sectarian schools for the unsectarian, free public school, are alike enemies of portentious evil—a menace to liberty—and should be confronted with the indignant protest and just resentment such audacity invites.

Resolved, That while we have no controversy with the Christian church—gladly recognizing and commending the aims of its pure and spiritual minded members—yet we steadfastly believe that its labors are in a large degree unfruitful through the cramping, dwarfing effect of creeds which treat the dogmas of an era as a finality—a denial of the progressiveness of human nature and the laws of evolution,—and that the true church is yet to be built, whose creed, outside of absolute moral precepts, must be elastic and adaptive to the needs and the changing faith and knowledge of successive ages, and whose fundamental principle must be the widest liberty of thought, recognizing, not only permissively, but as a sacred duty the obligation of every man to freely utter the profoundest convictions of the soul, however radical or heretical in their nature. We believe with a great German writer who said: "If God held all truth in his right hand, and in his left only the earnest desire for truth, he would reverently take the left hand, saying, 'To Thee, O God, alone belongs absolute truth; to Thy children an earnest seeking after it.'"

Mr. Sullivan Cook here made one of his characteristic speeches upon the subject under consideration, closing with a recitation on "Prayer," which was most enthusiastically received by the audience.

The question as to where the next quarterly should be held was then brought before the house and, after some discussion, was tabled until afternoon session. Mrs. Wood-

ruff occupied the closing hour with one of her always acceptable discourses.

Sunday afternoon, the question as to where the next quarterly should be held was reconsidered and it was decided that the society meet at Fennville, Allegan County, in June. Mrs. Davis of Hartford, was requested by the president to relate an incident of which she had been cognizant, illustrative of the superior mediumistic powers of Mrs. Wisner, of Benton Harbor. It having been previously announced that Mr. Moulton would devote his time during this session to answering questions given him by the audience, several were now presented, and disposed of in his usual clear and satisfactory manner. Mr. Barnes again held the attention of the large congregation while he described their spirit friends, giving names and dates which were in most cases recognized and acknowledged. During this meeting, attention was called to charcoal and crayon sketches exhibited by Mr. Parks, which were executed through the mediumship of J. G. Fisher, of Grand Rapids.

The last session of the convention opened with the large hall crowded with people still anxious for spiritual truths, as was evidenced by the rapidity with which the last numbers of an ample package of RELIGIO-PHILOSOPHICAL JOURNAL sent by the publisher for distribution, disappeared from the platform. Mrs. Woodruff held the audience for an hour with her fine spiritual utterances, when Mr. Moulton gave the closing address of the convention from the text: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

Mr. Barnes then gave a short account of his development as a medium and another effort to convince those present that their spirit friends were near them, by descriptions, dates and messages. After a vote of thanks to the people of the town and vicinity who had so generously entertained, among whom may be mentioned Mr. and Mrs. Cramer, Mr. and Mrs. Barber, Mrs. Betsy Brown and Mr. George Abbot, the convention adjourned.

Mattawan, Mich. MRS. ELLA TOWER.

A Belgian Scientist is said to Perform Wonders by Means of Hypnotism.

Prof. Milo de Meyer, a Belgian, recently gave a private séance of Hypnotism, at St. James Hall says the *London Globe*. His method varied at different stages, but at first, when he was trying his men, he made the subjects lean forward to him at an angle of forty-five degrees; he held their hands by the wrist and asked them to look steadily in his face, thinking of nothing; then, with a sudden jerk, his eyes seemed to dilate, and he stared into their eyes with all the intensity of which he was capable, the eyes of subject and operator being within a few inches of each other. The effect soon showed itself in an unconquerable desire on the patient's part to peer closely and still more closely into his eyes. Subsequently he showed that grasping the hand was not necessary.

Placing his hand between the shoulders of the subject, the same effect was produced—being first manifested, says one mesmerized individual, by a burning sensation. Later, when he desired a subject to work upon, he would fix his eyes upon his as he sat at the seat, and the man would gaze like a fascinated bird, remain undecided for a time, then he would bound across the stage to him. Close proximity was unnecessary after the first time. Half a dozen men were sent among the audience, and in various parts of the room sent to sleep by a magnetic glance, in spite of the most energetic efforts to keep them awake. The subject's seemed eyes in each case to dilate as they met those of the professor. On recovery the person operated on would gaze about with the bewildered air of one who awakens from a deep sleep, and we fancy from the gestures some of them made that they recovered with severe headaches.

An arm stiffened by the mesmerist was insensible to pain, as we proved by pricking the fingers with the point of a knife or pin. On awakening, all memory of the experiences seemed to vanish as in a dream. A number of the sights were exceedingly unpleasant to look at. For instance, half a dozen men were successively sent among the audience with their mouths distended to the furthest possible limit, and as the trances always causes a vacancy of expression, each face was disagreeably suggestive of that of an idiot with a distorted jaw. The best part of the entertainment was undoubtedly the series of tableaux vivants produced by suggestion and otherwise. For instance, one man got a magnetic toothache, which made him writhe and hold his jaw, while another was transformed into a dentist to pull the tooth out.

A very singular picture was made by giving one the appearance of death, while several of his companions were inspired with horror, pity, a desire to pray, or whatever the professor wished. Whenever they struck a good attitude he fixed them in it as though they had been frozen to the spot—one might have taken them for the wax figures in Madame Tussaud's. That their sorrow was real was proved by the tears they dropped, though it passed into oblivion when he puffed in their faces and awoke them. A dramatic scene was produced by making a man think he was rowing a boat, then that he had been upset and was struggling in the water; a companion who saw him drowning, flung off his coat and swam out to the rescue, looking most doleful when he thought his friend was dead, but brightening up as he recovered. But the most striking picture of all, and one that is likely to attract great attention just now, was that in which a subject was prompted in a trance to commit a shocking murder. At the exact time which had been stated he arose and crept stealthily to his father's bedside and stabbed him twice. Later he was harrowed by remorse.

Sam Jones says: "When God's given man a wife with six or ten children the Lord's done a big thing for him, but when He gives a man a wife and a canary bird—well, He just throws off on him, that's all."

Mr. Roswell Beardsley of North Lansing, N. Y., claims to be the oldest Postmaster in the service. He has held the office for sixty-three years, and is nearly as fresh and vigorous at the age of 90 as he was when appointed by John Quincy Adams.

Senator Stanford denies that he is President of the World's Arbitration League, or has given it any authority to use his name on the circular calling a conference in Washington to formulate a measure to hasten universal peace and harmony among the nations of the earth.

Kate Field declares she is in favor of people drinking wine as a beverage to drive out the whisky. She has prepared a new lecture, entitled "Intemperance of Prohibition." She says: "Do not believe in statutory prohibition. It fails whenever tried. It means free rum, and the meanest kind at that."

Jim Crowe, a New York murderer, will probably be the first man executed by electricity under the provisions of the new law

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

SOME FOREIGN VISITORS.

Among the incidents which mark the wide sweep over the world of the woman's advance movement, few are more striking than the number of foreign women who have visited our shores within the past year for the express purpose of learning about the position, prospects and work of American women in the interests of the women of their own lands, and to awaken those of this country to a sense of their foreign sisters' need of sympathy and help. We have listened with pain or delighted interest to the stories told us of India by Ramabai and of far-away Finland by the Baroness Gripenberg, to say nothing of our Danish, French, and British visitors. One of the most unique and wonderful of these visiting lecturers is Miss Olaf Krarér, a native Esquimaux woman. She is described as being just forty inches in height, of dark but not swarthy complexion, a profusion of light golden hair, large quiet-looking eyes, chubby hands with arms unaturally short and curved, and a plump figure. She is so small that she climbs the steps to the lecturer's platform with the toddling steps of a baby. She lived in Greenland until fifteen years of age, when she went on a frozen sea on a sled drawn by dogs to Iceland, where she received the beginning of an education in a mission school. When she was twenty years of age she went from Iceland to Manitoba, and thence to Wisconsin. Within the past six years she has learned the English language, in which she gives her lectures descriptive of domestic life in the frozen regions. She explains that her arms are so short because the children in her country are compelled always to fold them. When a man of her race wished to marry, he went and stole a girl from her family whenever he found her unguarded. If he were caught in the act he was killed by the girl's parents, but if he succeeded in getting her to his own hut he was considered eligible as a son-in-law. This was all the marriage ceremony, but he must live with the woman so chosen till death. If he deserts her he is put to death.

Another interesting foreign visitor who has but lately started on her homeward trip, is a cultivated Greek lady, Miss Calliope Kechayia, who has given a number of lectures descriptive of Grecian life and particularly of the progress of education among the women of Greece, and of her own special work in the girls' schools in Athens and Constantinople. She came to this country for rest and recreation, and to learn more of the educational facilities afforded women here. There is a marked revival of interest in education among the women of Greece. In speaking of the methods of study in the girls' schools, she told how three hundred pupils from the kindergarten to the normal classes, were at the same time expressing their own original thought upon the same subject; the effect revealed the grades and capacities of the human mind. She referred to the work—mostly in the industrial line—of the Ladies' Association formed in Athens some years since, of which Queen Olga is honorary president. Miss Kechayia always speaks without notes, in a pleasing, self-possessed manner, and in excellent English, and she held the attention of her audiences from first to last. She is one of the foremost leaders and organizers of the educational work in behalf of Greek girls, and well fitted to explain the new impetus given to learning in Greece. A Russian Princess, Marthe Engelsteiff, now visiting the United States for the purpose of studying the various phases of life here, has been giving a series of lectures in New York to society people, on "Social Life in Russia," which has won the applause of distinguished and critical audiences. One of her courses of lectures relates to the position of women and their means of education, with their desire for higher facilities. "The Princess is a widow, a very handsome and intelligent woman, who does not look old enough to be the mother of an army officer, as she is. Her sister, Lady White, is the wife of the present English Minister resident in Constantinople, and her family connections are of the best. Her lectures on Russian life and society come in very timely, in view of the *Century* articles on the Siberian exile system.

Such women visitors as these should be welcomed every where in America, by its thinking women, for they bring us face to face with the women of other lands, whose environments are harder to change than are our own, however unpleasant ours seem to be.

LADY DUFFERIN'S "DURBAR."

Woman's progress in India is strongly marked by the fact that just previous to the recent departure of Lady Dufferin from Calcutta, seven hundred Indian ladies broke through the time-honored rules of Zenana seclusion of women, and held a "Durbar," or reception, in her honor for the purpose of acknowledging their gratitude for the grand work she has done for the women of India in establishing the female medical schools in Calcutta, Madras, Bombay, Lahore and Agra. The reception was held in the Viceroy's (Lord Dufferin's) Palace, and no man was allowed in the palace during the time the ladies were there, but a woman reporter describes the scene as unique and magnificent in the extreme. Hindoo women are fond of bright colors and pretty adornment, and the reporter declares that "no parterre in the richest garden, no magazine of the costliest silks and satins, no play of hues in nature or art, could have rivalled that 'Durbar.' In rose-red and sea-green, in purple and amber, in scarlet and azure, in stuffs of silver and gold, and delicate fanciful embroidery, decked in the hoarded jewels of a hundred treasure rooms, the Calcutta ladies looked like a living garden as their dusky, eager faces crowded about their kind Vice Queen." The heart-felt enthusiastic ovation in the way of farewell to Lady Dufferin on the part of these exclusive women, speaks volumes in regard to their appreciation of her work in behalf of their sex! The impulse given toward the education and consequent elevation and emancipation of the women of India through the work of Lady Dufferin and many other noble women, can now never be arrested, and further progress is sure.

NEWS FROM RAMABAI.

Letters received from the Pandita Ramabai by Boston friends, report details of her homeward trip up to June 26th, when she was at Ceylon. She expected to reach Bombay by February 1st. Being delayed at Yokohama, she gave eight lectures at the hotels on the education of women, which were well received by the Japanese of both sexes. She delivered these addresses in English, and each successive sentence was in turn translated by an interpreter, or "interrupter," as she quaintly termed it in her letter. Her arrival at Hong Kong was heralded by the press, and she was invited while there to a social meeting at a wealthy Parsee's house,

where she met several Parsee and Mohammedan merchants, who listened with attention and enthusiasm to the story of her visit to America, and of her own mission. Many friends escorted her to the steamer when she left Hong Kong. A Hindoo friend writes from India: "I hope that even the orthodox Hindoo will receive Pandita Ramabai as the first and greatest benefactor when she arrives on the shores of her native land for whose interest she has so earnestly and sincerely given up her life, and all."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

A STUDY OF MAN AND THE WAY TO HEALTH. By J. D. Buck, M. D. 302 pp. octavo. Russia back and cover. Cincinnati: Robert Clarke & Co., 1889. Price, \$2.50.

The author has long been recognized as an able and highly successful physician; not until recently has he essayed to appear in a new role. His aim and object is certainly highly ambitious, yet he performs the difficult task he assigns himself in a most creditable manner. The work may be outlined as maintaining a universal quality, making evolution and involution a two-fold process subject to one law. Consciousness is the central fact of being, all knowledge is gained by experience. The perfect man is a perfect God, and the ideal Christ is a coming human soul. The two natures, animal and spiritual, meet in man. Selfishness is of the animal; altruism of the divine nature. The study of man should be for his improvement. The work treats of the physical man not in the manner of material science, although freely drawing from its sources, but the light in which the sketch is drawn is the pure electric rays of the spiritual nature. It is on this account that the pages have a peculiar and attractive flavor. Calmness, freedom from a tinge of egotism or dogmatism, an ardent desire to learn and teach the truth, are expressed on every page. Chapter by chapter the author rises to higher and higher considerations, until the physical life is reached, the one great, overshadowing fact of human existence.

Dr. Buck is a Theosophist, although he carefully avoids mentioning the fact, and enunciates doctrines without distinctly labeling them. In this form they are not to be distinguished from those of other systems of ethics and philosophy. There is none of the esoteric teachings which alone throw suspicion upon Theosophy in the minds of many. Theosophy in its external doctrine is as one with the highest Christianity, and the great objection argued against it is that it makes God instead of man the objective center. As Dr. Buck says: "The perfect man is a co-worker with God. His members no longer war with each other, and he is thus at one with God. The attainment of perfection is thus the reconciliation of the human and divine. If this ideal perfection has been even once realized and if the experience of life be regarded as a journey toward it, the brotherhood of Christ to man has a real meaning. But if Christ is God in some other, far-away and unapproachable sense, then Christ can be little to us. The Scriptures reveal an ideal man as one who has attained to all perfection, in whom dwelt all the fullness of the God-head embodied. The man Jesus was crucified; the God-Chris was glorified, and so it is everywhere, and at all times; the crucifixion of the human is the enthronement of the divine. The whole aim and meaning of human life thus becomes a continual striving after ideal manhood and ideal womanhood. Just as all lower life climbs toward humanity, so humanity climbs toward divinity. . . . The selfish ego belongs, as we have elsewhere shown, to the receding wave of animal life. Man leaves this behind him as he journeys toward perfection." Here the author ventures into a statement essentially Theosophical. "An endless future necessarily implies a measureless past. What we call time is a span between two eternities, the whence and the whither; and when time drops out eternally only remains. It would be as correct to say that we die into this world and born out of it."

According to the author, as expressed throughout the entire volume, man is imperfect, striving to attain the divine. If he has existed for infinite time before his life here, he has had infinite opportunity for progress, and logically should have attained perfection; not only should he, but he must have become perfect. It is readily observed that the fact of his imperfection necessitates a beginning, and the degree of his imperfection shows the nearness or remoteness of his starting point. If it be held that this apparent imperfection is the resultant of the spirit's connection with matter, it must be remembered that the theory of pre-existence and incarnation, as for its object to exalt the spirit above this life, and perfected spiritual beings, such as all must be after an infinite past, would have no need of incarnation to attain purity or excellence already theirs, and should they enter physical bodies, as spirit according to this doctrine is the potential energy and matter the yielding clay, they would not be contaminated or degraded.

But I have no desire to discuss this subject here and have already devoted nearly as much space to its consideration as the author has given. It would be untimely to criticize minor points in a work breathing from every page a breadth of thought and a charity which is the spirit of love. The author beautifully expresses this idea: "For every climber God's altars rise; in every land and every age man feels the touch of wings, and dimly sees as through a veil his overshadowing Lord. What matters it the name he bears? Who knows the one true name? The highest name in every time has been man's highest ideal."

The author does not attempt a system of philosophy "but a systematic use of the knowledge of common things has been suggested." "The conditions of a complete system of philosophy, such as should stand through all time would demand a complete knowledge of nature and man." Hence the author has drawn only tentative conclusions, modestly disclaiming every attempt to a finality. Too modestly, for his treatment of the vast subject of man, from his physical to his spiritual being, is worthy of the name of philosophical anthropology. He is filled with the aspirations of the new dispensation which glorifies existence here with the reflection of the light of the future, and closes the beautiful volume with prophecy of the "dawn of a new era in the life of man," which he sees heralded by many signs. As Memnon sang the song of the Morning when first the rays of the rising sun fell on his marble brow, "The physical life of man awaits through the long, dark ages of superstition the rising glow of a brighter dawn, when the light of truth shall illumine nature, till it responds without discord to the symphonies of creation." It is a suggestive book, helpful and healthy; it lifts and inspires. H. T.

New Books Received.

From Lee & Shepard, Boston; A. C. McClurg & Co., Chicago. The Reading Club, Number 19, edited by George M. Baker. Price, 15 cents.

Aryas, Semites and Jews, Jehovah and the Christ. By Lorenz Burge. Price, \$1.50.

The Julia Ward Howe Birthday Book. Arranged and edited by her daughter, Laura E. Richards. Price, \$1.00.

The Bismarck Dynasty. From the Contemporary Review for February, 1889. New York: Leonard Scott Publication Co. Price, 15 cents.

Requiem. The Nazarene's appeal to the Men and Women of Wealth and Power. Chicago: Published by the author.

Evolution Theory of the Origin of Worlds. By Seth K. Warren, Lake Geneva, Wis. Published by the author.

Evolution of the Earth. By Lewis G. Jones. Boston: The New Ideal Pub. Co. Price, 10 cents.

Sunday Rest Bill. In the Senate of the United States, January 17, 1889.

The Missing Link in Modern Spiritualism by A. Leah Underhill is a most appropriate book to read at the present time as it gives a full and interesting account of the Fox sisters' strange days. Without without guile they astonished the world and revived what has since been known as Modern Spiritualism. Mrs. Underhill gives a detailed account of the phenomena occurring for many years in her home. Price, \$2.00. For sale at this office.

March Magazines, Not Before Mentioned.

The Century. (New York.) A timely essay is that on the Rules of the House of Representatives, by Hon. Thomas B. Reed of Maine. The present installment of the Life of Lincoln is entitled, The Edict of Freedom, and completes the story of Emancipation. Mr. Kennon's article describes an interesting and amusing episode of his Siberian tour. In fiction there is begun a story by Mrs. Mary Hall-ock Foote, entitled The Last Assembly Ball, and Mr. Jessop, gives a study of the progress of a New York politician. In the same number Mrs. van Rensselaer and Mr. Pennell present the history and appearance of old York Cathedral. In the series of Old Italian Masters Mr. Stillman writes about Gaddo and Taddeo Gaddi.

Wide Awake. (Boston.) Several features appropriate to the inauguration month appear in the Wide Awake for March. How Nat saw the inauguration, relates to what befell a little fellow who went from Alexandria to see President Cleveland take the oath of office four years ago. A reminiscence of the Harrison campaign of 1840, and a pretty little tale about Mrs. Harrison when she was a school girl, are in the department of Men and Things. There is an amusing Western story, The Good Kid, and a good outdoor story, The Cool Hunt in Wheeler's Woods.

The Eclectic. (New York.) A comparison of Elizabethan with Victorian Poetry; A Practical Philanthropist, and his work; The Ethics of Canibalism; The Scientific Basis of Optimism, are good articles. An article upon Laurence Oliphant is contributed by Lady Grant Duff and it will be read with much interest by many. There are many other good articles, poems, etc.

The English Illustrated Magazine. (New York.) An excellent table of Contents is given to the readers for March. Sant' Ilario is continued and several short illustrated articles add to the interest and variety of the number.

The Home-Maker. (New York.) The department Home Literature contains many short articles, and the papers and essays upon Our Young People, Household Health, Fashions and the Art Class will be found instructive and entertaining.

The Unitarian Review. (Boston.) Andrew P. Peabody opens this month's installment of good reading and is followed by a varied list of contributors.

Current Literature. (New York.) The departments in this magazine of record and review are full to overflow for March.

The Theosophist. (Madras, India.) The February number of this monthly is at hand and contains a variety of reading.

The Statesman. (Chicago.) This monthly is devoted to the problems of practical politics, co-operative industry and self-help.

Also: The Esoteric, Boston. Our Little Ones and the Nursery, Boston. Buchanan's Journal of Man, Boston.

The Phrenological Journal, New York. The Kindergarten, Chicago.

The Unitarian, Ann Arbor, Mich. The Sideral Messenger, Northfield, Minn. The Manifesto, Canterbury, N. H.

Sphinx, Neuhausen, Munich Bavaria.

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A valuable book, arranged especially for young people, yet by no means unsuited to any time of life, entitled Every-day Business: Notes on its Practical Details, by M. S. Emery, will be published soon by Lee and Shepard, Boston. It gives careful instruction regarding many matters closely connected with business transactions. The book will be a valuable companion for young people, and its pages will contain instructions on business subjects, being designed for ready reference, and also as a text-book for use in schools. Lee and Shepard have also in press Samuel Adams Drake's Decisive Events in American History, Burgoyne's Invasion of 1777, with an outline sketch of the American Invasion of Canada, 1755-6. It will be an admirable historic narrative, intended to be used as a text-book, or as a Supplementary Reader in schools, as well as for general reading.

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The Oakland, California, Unitarian Pulpit is publishing a series of sermons by Rev. C. W. Wendt. These sermons will be selected with a view to their usefulness as missionary documents. The price of each number is five cents. The first one is out and is entitled The Story of Robert Elsmere and Its Lesson. Orders may be sent to Mrs. A. G. Freeman, 1137 Linden St., Oakland, Cal.

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Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to present a record of facts bearing on one form only of psychical phenomena. Price, paper cover, 50 cents.

Home circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for missionary purposes.

Four Essays Concerning Spiritualism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time. Price, 30 cents.

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CHICAGO, ILL., Saturday, March 23, 1889.

Spiritualism and the Secular Press.

The attitude of the secular press toward Spiritualism and psychic phenomena has rapidly changed within the past few years. Psychical Research Societies by giving scientific attention to the phenomena have been potent factors in bringing this about, and it is evident that there is a growing public demand for information on psychical matters which the press feels and is not slow to heed. No one unless familiar with the files of a great number of newspapers, can appreciate the amount of matter relating to psychic phenomena that is published. For the information of our readers we have selected the more salient items on this subject, which came to hand in a single day. It will show what activity of thought and deep interest has been awakened. The *Telegraph*, Pittsburgh, Pa., has the story of a young girl who enters the trance state and assumes therein the features of her grandmother. There is nothing new about this to Spiritualists, but it is novel to the class to whom it is presented. This article has been widely copied, without comment, as a matter of news; only one paper, the *Quincy, Ill., News*, giving an ugly snarl, that as Spiritualism is a delusion this statement must be.

The *New York Sun* claims that Cleveland is a Spiritualist and has, since the time he was sheriff, kept a medium in his employ. Whether his statesmanship has been worthy of a supernatural source history will decide.

The *Chicago Mail*, gives an instance where a middle-aged couple, by relying on the spirits in material affairs, became unpleasantly entangled. They were ill, and the spirits told them they would soon die, and to place their property in the hands of a Dr. Hinde, an intimate friend. The spirits were but half right, the lady only dying, and now Dr. Hinde will not restore the property. The lesson is quite plain to those who read.

Mesmerism under the name of hypnotism comes in for a good share of attention. The *London News* publishes an article on "Hypnotism in Berlin," which has been widely copied. It is the familiar story known by all who have looked into mesmerism. At a meeting of the Berlin Medical Society, Professor Virchow introduced a French physician, Dr. Feldmann, who made some experiments in hypnotism. A young man named Garrick offered himself as a subject. After a few seconds of the usual manipulations the sensitive fell into a deep magnetic sleep. He became perfectly apathetic and motionless.

In this state of "suggestion" Dr. Feldmann showed the influence of various medicaments on the sensitive who took quinine for sugar, smacking his lips with enjoyment, and he believed ammonia to be perfume and smelt at it for some time. Immediately afterward, following the will of the doctor, he showed the usual abhorrence of those bitter and caustic substances. With the same success he ate a lemon for an apple. A piece of camphor held on his forehead had a singular effect. The subject bent his body far backward and had to be held on his chair.

A magnet caused a dreamy state, during which the subject related his impressions as to events in the street, in which he believed himself to be. Then the subject obeyed the will of the doctor in various ways, shoveling snow, skating, falling and rising again with one jump at the doctor's suggestion, and finally he took a pocket book by force out of Professor Virchow's pocket. He was then ordered by Dr. Feldmann to reseat himself

and soon woke out of the hypnotic sleep, remembering nothing of what had happened. Two young physicians then spoke, declaring that such experiments were without scientific basis. They believed the "suggestions" to be probably genuine, but as to the other experiments, especially the effect of medicines and the magnet, they thought they needed careful examination.

The Society of Anthropology, N. Y., was treated at a late session by Henry S. Drayton, to a lecture on "The Evolution of a Sixth Sense," covering the so-called occult field. The various daily papers gave a quite full report. He closed his lecture by saying: "Modern Spiritualism is a thing of tinsel, deception and unbelief; but, however this may be, when the London society set about collecting evidences of psychical phenomena it was overwhelmed with the great number of letters. In Johns Hopkins University, at Baltimore, they consider this matter seriously and study it as a science. They use children as subjects, for they believe that the results from such a source are more likely to be free from extraneous influences." Dr. Drayton believes that persons who are incorrigible skeptics in regard to this matter of psychical phenomena should confine themselves to physical research and not interfere with the men who are engaged in the investigation of the mystery which still surrounds hypnotism and its fullest development.

A late Philadelphia *News* contains a lengthy article on "Quaker City Spiritualists." It narrates a fact in regard to the late Col. Kilgore, a veteran Spiritualist, which is worthy of preservation. The medium was a pupil by the name of Gilbert, through whom Henry Clay came and made astounding revelations regarding a body of men who were known as the Knights of the Golden Circle. The assassination of President Abraham Lincoln and four Governors had been planned by these men. Mr. Kilgore was urged by the spirit visitor to go to Washington and lay before the President all the facts that had been presented. Mr. Kilgore, who had implicit faith in these manifestations went as suggested. As it was at that time extremely difficult to obtain an audience at the White House, he sent into Mr. Lincoln a card, with this suggestive wording: "J. Y. Kilgore, wishing neither office nor favor, desires to speak a few moments with the President." For an answer he received from Mr. Lincoln's son "Tad" a card with the message, "My father says, write your name on this card." The bold open handwriting of Mr. Kilgore proved the "open sesame." They talked together for an hour, and by prompt action the well laid plans were frustrated and the four valuable lives saved. Governor Curtin, so says Mrs. Kilgore, acknowledges that he owes his life to that influence which had been brought to bear upon the dead lawyer.

Of another Spiritualist the same account says: "A celebrity in the profession of medicine and surgery and a bright light in literature under the nom de plume of 'John Darby,' is professor James E. Garretson, of the Medico-Chirurgical College. No one in this city has made a more profound study than he into the science of psychology. The professor repudiates the use of the word Spiritualism, and speaks in no uncertain tones of the frauds that are daily perpetrated by the so-called professional mediums, nor does he hesitate to condemn them for bringing so much discredit upon science. He uses the word egoist, as being more expressive, and speaks of a sensitive rather than of a medium. Dr. Garretson gives no special reason for his belief other than after careful investigation of this subject, he is firmly convinced that, as he understands it, it is the truth. In his volume 'John Darby,' in many respects a profound work, he shows the methods by which he reached his conclusion, arguing frequently with strong logic and fine effect, and with considerable poetical feeling where the former qualities appear to fail. Personally, he is an accomplished gentleman as well as a successful practitioner."

The *News* closes this valuable and impartial article with the following paragraph:

"A not unsuggestive feature of the subject is the fact that four-fifths of the believers whom the press correspondent saw were men whose hair was white with the snows of full sixty winters. A majority of them, too, seem to have been attracted toward the belief, not in youth, as might be supposed, but in the developed vigor of manhood. It is impossible to doubt their sincerity. Started upon their favorite subject they rush resistlessly into a torrent of words, the meaning of which is not always clear to the listeners. Nor must it be supposed that they are universal cranks, the women shallow brained or the men perverted. In much that goes to make up a lovable Christian character they have shared in no small degree, the majority of them having Biblical illustrations or precedent for even the smallest details of their faith."

Railway Life quoting from the *Minneapolis Tribune*, gives an account of "mind reading," an art it appears to consider settled beyond cavil:

Speaking of the psychological influence of one mind over another, so puzzling and unexplainable to the most coldly skeptical on the subject, the power, whatever it is, is not confined to seers, "precursors" who give exhibitions in museums. A great many people have it in a high degree who make no display of their gifts in that direction and who would not for the world make a show of themselves. One would hardly expect to find a railroad president in the catalogue, but it is a fact that William Van Horne, president of the Canadian Pacific, has an extraordinary knowledge of knowing what is going on in other people's minds. During the recent trip over the Soo road Mr. Van Horne formed one of the party. Fred Underwood, of the Soo road, brought up the subject of mind reading and gave an account of the Canadian president's exploits.

"That's all nonsense," said Gen. Washburn, "it's only your stories, Underwood." "Well let's make a test," said Underwood. It was agreed, and Mr. Van Horne, sitting at one end of the car, asked Gen. Washburn at the other end to think of something or write something and he would tell him what he had written. Gen. Washburn drew a map of the site of the proposed new union depot, which Mr. Van Horne immediately reproduced, without changing his seat or a word having been said. "But you have left Washington avenue out of our map," said Gen. Washburn. "Yes, and you have left it out of yours, too," said another of the party, looking over Gen. Washburn's shoulder.

The two diagrams were as nearly identical as hasty drawing could make them.

The Philadelphia *Press* has four pages, mostly of "Strange Cases Reported to the Society for Psychical Research." We have space for only a single one of the many cases reported, that of Mrs. Annie Field, of 805 Broadway, South Camden, who died a few days ago, and who was a very highly respected and estimable lady. One day while sick she made inquiry, during a few moments of consciousness, relative to the health of Turner Berry, a well-known business man in that locality, and who had been seen that morning in excellent health. An hour or two afterward a little daughter of Mr. Berry called at the Fields' residence, and said her father had been taken very ill. On the following day Mrs. Field rose up suddenly from her stupor and, in apparently great agony of mind, declared that a well-to-do brother-in-law, residing in Pennsylvania, was away up among the Pennsylvania forests seriously ill, and his family were greatly agitated over his disappearance and could not find him. A day or two later a letter came confirming this. The most mysterious case in connection with Mrs. Field's clairvoyance, however, was that in connection with the murder of Amelia Walker by Michael Finnegan, and the latter's suicide. On the night of the murder Mrs. Field suddenly sprang up in bed, after having been in a stupor for a long time, and in terror cried out: "See that man and woman and the carriage at the City Hall; see the confusion; let me get near the man; let me get near him." The old lady was with difficulty quieted, and then she broke out again, declaring that a terrible thing was happening, and the man was causing them trouble. Then, in a very weakened condition, the old lady fell back in her bed. On the following morning Mr. Field began to read the account of the murder to his daughters, when one of them seized the paper from his hand and was shocked to discover that the facts were identical with those their mother had seen in her stupor. Two days later Mrs. Field died.

These narratives would have made strange reading in secular journals a few years since, and better illustrate than can be done in any other manner the rapid growth of interest in these hitherto neglected fields of investigation.

"Scientific Religion."*

Standing out like a silhouette against a background of commonplace persons is the life of Laurence Oliphant, traveler, diplomat, philosopher, novelist, student of occult lore and man of the world, domestic servant and member of parliament, day-laborer and courtier; no more picturesque character has played many parts in the drama of the nineteenth century. It is hardly necessary to go over the details of that romantic career. There remains to be considered his last and most important work, the American edition of which has a preface by his second wife, Rosamond Dale Owen.

If the singular career of the author is again brought forward, it is because Mr. Oliphant himself strongly emphasizes it. After declaring that "no belief can stand in these days that is not based upon the evidence of personal experience," he goes on to describe the experiences of himself and his first wife, a lady delicately born, highly endowed and possessed with wonderful intuition and sensibility. While he peddled flowers and fruit or lived in solitude, she became a seamstress and a teacher, but "it all would have been valueless had not the contact with persons of diverse nationalities and degrees brought us into an internal sympathy with them." He, therefore, does not believe in an ascetic religion. In physical labor and kindred association, persons "interlock their atoms with those of their mortal associates," while, at the same time, "they are rendered susceptible by magnetic contact to the highest order of things from the unseen world."

It must not be supposed, however, that our author believes in the healthfulness of the ordinary spiritualistic circle or even of ordinary mediumship, since those "obtaining imperfect impressions from the other world hardly ever go through the long and painful ordeals which are the necessary preparation for the reception of the higher truth." These higher truths, Mr. Oliphant asserts, ought to be disseminated speedily, because of the immanence of the long prophesied moral and physical conflict which he graphically foreshadows. To prepare the minds of men for the coming struggle is, indeed, the main object of the book.

In the first chapter the author shows that uncertainty has attended all Divine revelations because "prophets lost sight of the great truth that the highest inspiration comes through physical as well as intellectual service for the race," a truth which Christendom is just beginning to learn. When equilibrium is maintained between body, soul,

* *Scientific Religion, or Higher Possibilities of Life and Practice Through the Operation of Natural Forces*, by Laurence Oliphant. With an appendix by a Clergyman of the Church of England. American edition, 1889. Buffalo: Charles A. Wenborne, Octavo, cloth, 478 pp. Price, \$2.50. For sale by the Religio-Philosophical Publishing House, Chicago.

and spirit the world will, indeed, be redeemed. But, he asserts, theosophy, asceticism and mysticism offer no remedy for the maladies of the world. The modern Buddhist gets no more comfort from these pages than the Spiritualistic phenomenalist.

In chapter second, follows a resume of the phenomena of hypnotism, which he considers accompanied with fearful dangers, and in the third he places great stress upon the interlocking of the invisible atoms, (magnetisms) of the seen and unseen worlds, forming a single system of animate nature, which is, in fact, the cause of the book. Through sentences long and involved yet always conveying a real meaning, Mr. Oliphant describes the "dislocation" as well as "interlocking" of atoms, through means of which life circulates, radiates and distributes power, forming an endless cycle. It was through this moral and intellectual affinity that the book "Sympleumata" was written, his mind remaining a blank to the outer consciousness while Mrs. Oliphant dictated the matter, although she was incompetent to write a sentence alone. In like manner the work before us was given to the world in the very room from which she passed to the higher life, "accompanied by the peculiar sensation produced by this atomic interaction." "She was soon able to reach me," (after passing from earth life) he states, "through the internal tie which had been formed by this interlocking of our finer-grained material atoms while in the flesh," making one of the most remarkable and interesting instances of thought transmission upon record.

Throughout the book Mr. Oliphant insists upon the spirituality of matter, as in chapter fifth where he declares that the visible and invisible universe, forming one, is "sustained and animated by a material force which emanates from the great source of life, who pervades all things," also, that a disturbance in that force produces disease and evil. He believes too, that we are all mediums of one kind or another, and that "infestations" are frequent, of which "sin" is the outward sign, so that gross organisms even, inhabit the body of animals. In this doctrine originates the ideas of metempsychosis and reincarnation.

Now our author cautiously leads up to the core of "Scientific Religion," though the reader is never quite sure that he is admitted into the arcanum. His startling and radical positions, first outlined in "Sympleumata," fill the last two hundred pages of the present work and can be indicated merely in outline. After exhaustive descriptions of the vital power existing in atoms, Mr. Oliphant proceeds to show how this world is an emanation from a previous world, into which entered evil through perversion of the will. As Deity is bi-sexual or dual, and man was generated by "respirative emanation," regeneration producing that condition known to the church as the millennium, will be a return to that form of procreation, a departure from which is known as "the fall of man."

The author further proceeds to show how humanity, is exposed, by atomic affinity, to attacks from the fallen races of the previous world, in consequence of which the Divine Feminine receded from him and the Divine Masculine assumed an unnatural and debased form, through which true conceptions of Deity suffered eclipse. Under the influence of sex inversions and perversions, mankind suffered still greater degradation until the remembrance of the bi-sexual principle was almost entirely lost.

Finally, in consequence of their defilement, the great portion of earth's inhabitants were lost in the deluge, the few who preserved the truth veiling it under metaphor and symbolism in the various sacred books of almost all ancient religions.

This great truth, invaluable, nay, absolutely necessary to redemption, has been committed to the keeping of the Jewish race, one of whom, born under appropriate conditions, was androgynous, voluntarily allowed himself to be put to death, "because only thus could he distribute the elements of the Divine Feminine here, and so connect the visible part of our universe by an atomic sympleumatic chain with that which is invisible."

These two portions of the universe being atomically interlocked, constantly act and interact upon one another. There are "immediate invisible progenitors" of every child, whose heredity it exhibits rather than those of its human parents, for it "has been generated in the invisible world from the Infinite source of life by the interaction of successive male and female elements through a long series of beings, as a vital spark or soul germ, which is finally let down into human organism," forming a more complex theory of re-incarnation than the most devout Theosophist has yet propounded.

Mr. Oliphant proceeds to explain and fortify his statements by the book of Revelations, and asserts that when "the imprisoned elements of bi-sexual life," purify the world from that libidinousness which has poisoned its very fountain, generation by "respirative emanation" will begin again.

These fantastic views, elaborated with minuteness and mixed with very excellent, though by no means new material, fill up the book proper, followed by the lengthy appendices. Of the writer's good faith there is no question. Neither is there of the fact that he will have a few followers. Earnest and novel religious leaders always find adherents. Otherwise the book will be laid upon the shelf as the curious relic of a man who narrowly failed of being a genius.

Through all his later pages runs an undercurrent of suggestion which is yet unexplained. Later developments in the history

of the mission to Haifa, the key to which was found in Mr. Oliphant's views of the mission of the Jews and of Christ may correctly stamp the more than visionary nature of his tenets.

Priestly Scheming for Proscriptive Sunday Laws.

Those clergymen who are scheming and plotting to secure legislative enactments for suppressing Sunday newspapers, stopping Sunday mails and Sunday trains, preventing Sunday amusements and making "the Sabbath" as nearly as possible the nuisance that it was in New England a hundred years ago, show more worldliness than wisdom, more eagerness to obtain "protection" for their profession than interest in making their work so meritorious, and their "service" so attractive as to command the attention and respect of those of other professions and trades. With the clergy, in this generation especially, preaching is a business. For the work they do on Sunday they are paid, and nobody begrudges them their salary or shows any disposition to meddle with their business. But there are many thousands, millions even, in this country—among whom are supporters of the clergy and the churches—who insist upon the right to read Sunday papers, and when they feel so inclined, to take a ride into the country or a sail on the water, while their ministers are preaching. The clergy do not, or many of them do not, seem to realize that the time when they were regarded as divinely commissioned agents, or beings "called of God" is passed, and that they are now judged by the amount of good they accomplish and by the moral influence they exert, rather than by any supposed sanctity they possess.

If the clergy wish to retain the respect and sympathy of the intellectual and moral classes, they will do well to keep in accord with the progressive thought and spirit of the age which are against Jesuitical plottings in favor of ecclesiasticism, religious proscriptio, and meddling with the personal rights of American citizens. Let them fill the churches and make converts if they can, or entertain and instruct their congregations if they are able; but when they commence protesting against Sunday papers (the work of which is done on Saturday) while eager to read reports of their Sunday sermons in Monday morning papers (the reporting and composition on which are chiefly Sunday work) and when they clamor for laws that will suppress innocent amusements on the pagan Sunday, which they without any scriptural authority whatever call "the Sabbath," it is time to denounce their meddlesomeness, pretension and cant. The bill "to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship" is an insult to American freemen. It had a priestly origin, and the speeches before the United States Senate Committee on Education and Labor, full of sophism, pietism and cant, are thoroughly priestly in tone and spirit. The *JOURNAL* is ready to defend the rights of the clergy, and to recognize the useful work of the progressive men in all Christian denominations; but it disapproves and denounces all clerical attempts to restrict the just rights of the American people in the interests of the clerical profession.

Secretaries Take Notice.

Reports of meetings intended for publication should be mailed at farthest not later than forty-eight hours after the session closes. They should not be written on carbon paper. It is very perplexing and expensive to set up in type some of the reports that come in owing to the attempt of the sender to lessen his labor. Reports of quarterly and yearly as well as all other meetings, should be confined to the important parts of the proceedings, of general interest to the public. All the small details telling of inconsequential matters such as the hymn sung, the name of the brass band, hour of adjournment for dinner, etc., should be rigidly excluded. If a meeting is worth reporting at all, then it certainly should be done with promptness and dispatch. Spiritualist papers cannot afford to deal in stale news nor peddle chestnuts, any more than can their secular contemporaries. To read the report of a meeting from two weeks to three months after it occurred, is no more interesting than any other ancient history of a similar nature.

Under the head of "Suggestive Hypnotism" the *Brooklyn Eagle* says: "A lady boarded car 212, of the Franklin avenue line, recently, and sat directly opposite the stove. A gentleman was with her. After riding a block she told her escort that the heat of the car was unbearable and at her suggestion they moved nearer to the door. A passenger soon got on and the conductor coming in to collect his fare she asked him to open a ventilator. He did so, politely. Soon the lady rapped on the door with her umbrella. 'Please turn the damper in the stove!' said she. 'Certainly madame,' said the conductor, and the damper was turned. In a few minutes the lady began fanning herself vigorously with a hymn book, and remarked that 'Conductors didn't seem to have any judgment about heating cars.' At this juncture the conductor re-entered the car for another fare and the lady said with asperity: 'Conductor, I wish you would leave that door open. The heat from that stove is positively depressing.' 'I am sorry to say, madam, but there has been no fire in the stove to-day,' said the conductor, and the thermometer instantly fell twenty degrees."

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Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal,
BLIND DAN.

BY EMMA TUTTLE.

"Be hard to be blind, for any one,
But hardest, I say, for a horse,
Which must stand, and strive, and labor,
Commanded by human force;
For human hearts are so flinty hard,
And weak hands strong with a whip,
Alas! and many a wicked yell
Is hurled from a human lip.

"Be hard to be blind, for any one,
But man, he can speak and plead,
And learn by language the thing desired
With a careful, leisurely head.
But, ah! for the sightless, speechless horse,
Which must never be loth to know
The hidden breadths of his owner's wants,
Too oft it is told by a blow!

Toiling, he hears the cut of the lash,
For a blunder he could not see,
The jerk on the bit, which stings and tears,
At the strong flesh, cruelly,
The heavy loads, and the under feet,
And the pinching of needed drink,
For a blind horse is so cheap, they say,
"No odds if he wear and shrink!"

The coarse boys jeer at, and call him Bones;
Do they think of the hungry days
Which brought him down to a skelton
From the roundest of glossy bays?
If they only knew what he suffers,
A pat of the hand would be,
And a gentle word, or a cooling drink
They would give them right cheerfully.

I had a horse which was blind. To-day
He went to his long, long rest;
And I've this to comfort me, where he lies
Will the wild flowers bloom the best.
But the dearest comfort of all is this,
I never forgot his need,
And when urged to sell him I only said,
"My love is more than his greed!"

He sleeps in the woodland where he played
With his mother when he was young,
Where he saw the grass and the waving boughs
And frolicked when wood-birds sung.
For fifteen years we were friends, blind Dan,
And I know that my care for you
Was never a loss to the soul I bear;
It is good to be kind and true!

I hope there's a heaven in the universe
Where the sightless Earth can go,
And all that is wrong will be righted there.
To a practical certainty,
I fancy the devil which I shall see,
And the ones I shall hate the worst,
Will be the men who abused God's dumb,
And rendered their lives accursed."

Curious Phenomena at Lookout Mountain.

A Chattanooga correspondent of the *Globe-Democrat* writes: The Spiritualists hold a national encampment on Lookout Mountain every summer, and a number of permanent cottages have been erected for their annual use, which remain vacant during the winter months.

In July, 1887, two prominent mediums were married in one of these cottages, and that night the house was nearly turned over by being hit with large stones. It was supposed to be the work of individuals, who took this means of expressing their belief in the spiritualistic faith, but no one could be found who had ever shown any marks where it had been struck. Police were detailed to watch the place, but while the stoning continued for two or three nights no one could be seen.

At irregular intervals ever since, this building has been assailed in this manner. During the last few days it has been worse than has ever been known before, and all of the buildings are being similarly "treated" while groans and shrieks are being heard proceeding from the houses and from the rocks in the vicinity.

A *Globe-Democrat* correspondent visited the place recently, in company with several prominent gentlemen, all armed and carrying bull's-eye lanterns. Some members of the party secreted themselves in the house, among whom was the scribe. Others hid behind the rocks and trees. A terrific shriek was plainly heard immediately behind a door, but a sudden flash of light revealed nothing. A table in the center of the room turned over, and immediately after the huge rocks began to strike the house, but neither rocks nor any persons throwing them could be discovered. The building then shook as if by an earthquake, but nothing could be learned concerning the cause, and the party left without any satisfactory result so far as their investigations went.

The *Times* of this city speaking of the strange manifestations, says: "The report comes from well authenticated sources that Lookout Mountain is just now the favorite hunting grounds of ghosts and spooks in unknown numbers. Several days ago persons living in the vicinity of the Spiritualists' camp-meeting grounds reported that they had seen and heard peculiar sounds in several of the unoccupied houses. Groans and shrieks, intermingled with screams of laughter, having been heard at the solemn midnight hour; and, everything considered, there are good reasons for the superstitious to believe that nightly visits from ghosts are being made. It is reported that several houses have been rocked as though in an earthquake, tables have been mysteriously lifted by an unknown power, and carried to distant portions of the house, and the very Old Nick in general has been to pay."

Suggestion to Form a Circulating Library.

To the Editor of the Religio-Philosophical Journal:
Do you not think it would be a good idea to get up a circulating library of advanced literature in the city? The catalogue of the Public Library is conspicuous by its meager collection of good standard works on Spiritualism, Animal Magnetism, Theosophy, Occultism, etc., and what few books there are on these subjects are nearly always out—proof that there is a "want" for them. I have gone up with a list of fifteen books to the reference department, and have only received one, the others being all out.

I think it would be a very good idea, and it would, I am sure, meet the wants of a great many people who, like myself, want to dip a little deeper into these subjects, but who cannot afford to buy all the books they would like to read.

If you have room at your office, the headquarters might, with your permission, be established there to commence with. A subscription list might be gotten up, and all who subscribed above a certain sum be elected honorary members for one year. A yearly subscription could be fixed on, and a committee elected to look after the funds, and to choose the books to be bought.

I think in the beginning very little working expense need be incurred, and no doubt a good many would be quite willing to come forward and help. I myself, though engaged during the day, would be only too glad to help forward the scheme by every means in my power and would contribute my mite with the rest. Perhaps some of your readers could favor us with some further suggestion.

Chicago, Ill. EDWARD A. WHEATLEY.

Mrs. Clara E. Sylvester of Seattle, Washington, writes: To the R. P. JOURNAL is the most satisfactory paper that I read. It is firm in its adherence to truth, and dares proclaim its honest convictions. Seattle is a prosperous city of about 25,000 souls. Two-thirds of that number are liberals, yet our Spiritual Society is small and weak. One great cause of its non progress is the lack of good speakers. Dr. York from San Jose, Cal., speaks in the Opera House every Sunday evening and never fails to have a crowded house. Christian Science is making some progress, reaching many that must have the "Christian" attached. They disclaim Spiritualism, and yet claim all power from Christ and God, and wish "not" to be spiritual, and is not the Spirit-world the world of cause, and this but the shadows? Truth comes in small doses to suit the wants of undeveloped minds, yet in time, will work together for good to humanity.

Michigan State Spiritual Association.

Editor of the Religio-Philosophical Journal:

The Seventh Annual meeting of the Michigan State Spiritual Association was opened on Friday afternoon, Feb. 22nd, in the parlors of the local society, which gave the free use of the hall. It had been from the Good Templars—a well lighted, handsome hall with a seating capacity for about six hundred, and although this was more than double the capacity of the hall in which the last annual meeting was held, on Saturday evening and Sunday afternoon and evening, the room was not standing room for the people who came to hear the eloquent speakers that had been engaged, and many went away disappointed at not being able to gain admission. As a representative meeting it was a success, and all who attended expressed themselves as well pleased and were proud of the fact that Michigan had such a large number of well developed inspirational speakers. The first session opened at 2 P. M. on Friday with an address of welcome by the President, Dr. W. O. Knowles, after which a conference occupied the remainder of the afternoon. The session opened with an invocation by Hon. L. V. Moulton, of this city, after which he chose as the subject for his address, "Fact or Fancy—Which? What do we know, how much can we demonstrate? How much is mere speculation?" It was in every sense of the word an able address, and was listened to attentively by a very large audience. This speaker was followed by Mrs. Mary Lawson of this city. She is a trance speaker, and for twenty minutes she spoke words of wisdom that were appreciated by all. She is the best test medium we have in the State. Mrs. E. C. Woodruff, of South Haven, spoke for a few minutes. On Saturday morning, after an hour's conference, Mrs. Nellie S. Baade of Capac, spoke subject: "Experiences." She is a gifted medium, and should be more generally known. The afternoon was partially occupied by the election of officers for the ensuing year with the following result: President, W. E. Reid, Grand Rapids; Vice-President, Mrs. D. F. Smith, of Vicksburg; Secretary, Mrs. Potter, Grand Rapids; Treasurer, Mrs. E. J. Wich, Grand Rapids; Trustees, John Lindsey, Grand Rapids (to fill the vacancy caused by the demise of Dr. J. R. Sullivan, of Stanton), D. E. Thompson, of Benton Harbor, J. N. Potter, of Lansing. After the election was over, Mrs. E. C. Woodruff, of South Haven spoke for an hour: "If you have an idea the world will come around to you. The people know where to find bread, and they will come for your idea; you cannot withhold it if you wish. Every man is to be measured by his moral use in the world." Referring to the habit of profanity she said, "We should guard our tongues as if they were the door of a palace, the King within."

The business of the evening was an address by Dr. A. B. Spiney of Detroit. His text was taken from Rev. xxi. 3. His discourse was a dissertation upon the relation of man to the Divine principle or the God power in us: "You who have seen the glories of heaven cannot find fault in ascribing them to your friends." Dr. Charles Andrus, of Grand Rapids, gave inspirational poems upon two subjects; the first upon a "Basket of Flowers" presented to the President, Dr. Reid, and the other, "The Red, White and Blue."

The Sunday morning session was opened at 9 A. M., with a conference, which was participated in by Samuel Smith, of Fruitport, Mrs. D. F. Smith, of Vicksburg, Samuel Marvin, of Grand Rapids, Dr. Thomas, of La Grange, Ind., and Mrs. Crawford, of Elkhart, Ind. After singing, "Nearer My God to Thee," L. V. Moulton spoke for an hour upon the text, "Be ye wise as serpents and harmless as doves." "Men often do what they think is good, but because they are not as wise as serpents and harmless as doves the result is evil."

Mrs. Nellie S. Baade, of Capac, followed with an invocation to the Infinite Spirit for wisdom, strength and assistance, and then spoke for an hour; subject: "Spiritualism, What is it? What has it done for Humanity?"

The afternoon session opened at 2 P. M. Mrs. Lena Bible spoke for forty minutes; subject: "Whence and Whither." The closely packed audience (at least two hundred were standing) listened as only people deeply interested could. Dr. Spiney followed with some very interesting and suggestive remarks, and then investigating Spiritualism. Dr. Charles Andrus followed on the subject: "What Authority have we for the Inspiration of the Scriptures?" "Faith or knowledge, Which?" Sunday evening session was one of the most interesting ever held in the State of Michigan. Although a session had convened at 9 A. M., and closed at 12:30, the afternoon session was not closed at 5 P. M., 6:30 found the hall one mass of humanity, struggling to obtain even standing-room. The President, Dr. W. E. Reid, had called out every speaker and medium and massed them on the stage (over thirty in all) and then commenced one of the grandest meetings ever seen in the State, the president insisting on each one speaking promptly and for a few minutes only. Tests of a startling nature were given by Mrs. Lawson. Fourteen full names were given with the description, and all recognized. Mrs. J. P. Hinkley's poem, by Uncle Sam, "Trying to be like Christ," was applauded and when the final benediction was given, the audience, led by Mrs. Sarah Graves, it was conceded by all present to be the grandest success we have ever had.

Grand Rapids, Mich.

The Cause in Brooklyn, N. Y.

to the Editor of the Religio-Philosophical Journal:

The cause in Brooklyn takes no step backward. We realize the importance of loyalty to conviction and fidelity to truth, fully persuaded that these are more than a match for every obstacle in the way of progress. Meetings are sustained and held regularly; and we have excellent mediums for the expression of the great facts of spirit-existence and spirit return. Mr. J. Clegg Wright, sometimes styled the Boanerges of the spiritual movement, is speaking for the Conservative Hall meetings. The Progressive Conference, under the leadership of Mr. Frank W. Jones, still holds its Saturday evening sessions in the Junior Theosophical Union in the Eastern District still sustains regular Sunday meetings, inclusive of a member's circle for the development of mediumship, and a children's lyceum. An interesting series of Sunday afternoon lectures has been recently started by the Brooklyn Union, for ethical and spiritual culture in the Johnston Building. The platform is supplied with lectures of recognized ability and the meetings are fully attended; an Emerson class meets in the morning, and an effort is being made by the "Union" to start a Liberal Sunday School. An interesting item in connection with the Liberal and Spiritualistic activities of the city, is the fact that Mr. T. R. Wagoner of New York, is lecturing under the auspices of the Philosophical Association, to large and deeply interested audiences, on Sunday afternoons, upon the "Genesis of Christianity." Notwithstanding the baleful shadow cast upon the cause of Spiritualism, by enemies within and foes without, the great truth of spirit manifestation cannot be shaken, and is indestructible. In view of the attempts of the Carpenters and the Huxleys to discredit this vitally important and most precious truth, Spiritualism seems like a modern exemplification of the ancient saying that "God hath chosen the foolish things of the world to confound the wise; the weak things of the world to confound the strong; the lowly and base things of the world, and things which are despised, yea, and things which are not to bring to nought things that are."

W. C. BOWEN.

Too Worldly for Rockford.

Another religious tempest has started up in Rockford, Ill. this time over a little performance called "Deceitful Skule," which it was proposed to give in the Court Street Methodist Church. The preparations had nearly been completed when J. W. Hart, one of the strait-laced, objected to the use of a curtain on the ground that it was like the worldly theatrical performance. This led to a heated discussion, in which others joined in denouncing the whole scheme as being a plan of the devil to induce the church to engage in a play like ordinary worldlylings. The meeting adjourned with considerable temper manifested. Last night an adjourned meeting of the committee was held, and it was determined to abandon the project. There is much indignation among the less spiritual members and especially those who have given much time and labor in preparing their parts. It is an innocent little representation of a district school, with recitations and some humorous by-play, and has been rendered by a great many orthodox churches throughout the country. For this I have no objection, but the strength possible for this great achievement. I am now prepared to say that a comparatively short time will elapse before I will announce that I am ready for the undertaking."

What Caused the Manifestations?

to the Editor of the Religio-Philosophical Journal:

About the year 1850, in Madison county, Ohio, one John Shaner and myself visited some lady mediums, and the raps were produced and intelligent answers to questions given. The things were so strange that I would make a good medium it would only have faith; but that it was very doubtful that I ever would. On our way home, I and Mr. Shaner arranged to have some fun the next night with the Wooley family by calling up the spirits. Shaner was to ask questions, and I was to submit the spirits answers. The next night, after telling our experience with the ladies, Shaner proposed that I try and call up the spirits. In a few moments I had them present, and Shaner proceeded to ask questions. The answers were readily produced. We kept up this proceeding for a little while, when Mr. Wooley proposed to ask questions. This fair request we could not refuse, but were in a dilemma as to how we would get our spirits to answer correctly. I could only think of but one method, and that was to rely upon mind influence, something I had never tried. Mr. Wooley's first question was for the spirit to give the age of a young lady who died. He commenced chanting: "Twenty, twenty, twenty—two, rap, rap." "Correct." Now I was puzzled. Had I unconsciously made those raps, or did something else do it? Mr. Wooley next asked that the spirit give the age at which a certain man died. He commenced chanting at forty. I watched that I did not make a rap myself unless I intended to do so. As he "counted out forty-six," "Rap rap." "Correct again," he says. This time I was positive I did not make the raps. I was convinced that there was an unseen intelligence present producing them. Wooley continued the questions a long time, and every question was answered, as he said, correctly. He was incredulous, and asked insulating questions, and I remarked that he would get no answer to such questions. He asked the third question, when instantly, as if with two nail hammers, the raps were produced, and such unearthly raps I never heard before or since. We all became alarmed at this time, and Mr. Wooley said to me: "You have called up the devil, and don't you ever do the like again in my house." His tone and manner were such that we never dared even mention the matter afterward. I do not know that I have ever heard a genuine rap since that time. Were it not for that night I doubt whether I could believe a single experience that I read. W. S. ROMIGH.

Cottonwood Falls, Kan.

"The Butler-Ohmart Business."

to the Editor of the Religio-Philosophical Journal:

A word with you in regard to the "Butler-Ohmart Business." The *Journal* states that "it is informed by those who claim to know that Butler is the dupe of Ohmart, and that Madame Blavatsky is determined to ruin Butler." I trust that it may be proven that Butler is a dupe and that the stories against him are false, yet after publicly stating that he intended to stay here and face the music, it is difficult to believe that he is not guilty, why he so suddenly shook the dust of Boston from his feet and had "business," which it is said took him at once to California. However, that is this gentleman's affair. What I wish to say has to do with Madame Blavatsky's connection with the exposure. After direct and unqualified advances were made me to endeavor to get the *Journal* to print a lot of matter, as printed in the *Esoteric* and the two hundred page pamphlet, to Madame Blavatsky with my opinion in regard to it, and asked hers. She wrote me that she believed the thing was not what it was represented to be, and said that she considered Butler to be deep in the mire as Ohmart was. On this point I did not agree with the Madame and so wrote her, but when the Boston *Herald* put one of their brightest reporters onto the case and the result of his work was published, and when, in addition, Mr. Butler suddenly disappeared, I came to the conclusion that perhaps Madame was right. The matter people promised to show up in the March *Esoteric*, and yet they did not. They are promised to call a "conspiracy," promised to absolutely demolish the charges against them. The March number is out and it does not contain a word of defense, so far as proof is concerned. All they have done is to reprint the circular which asserts that Madame Blavatsky is a man, and that she is a woman. The promised full details have been carefully omitted. Then, again, why has not a libel suit been entered against the *Herald*? They have plenty of money, and they can easily secure lawyers, if they have a case. Mr. W. Q. Judge writes you that Butler was never a member of the Theosophical Society. I may be wrong, but in any way associated with the Boston Theosophists and wrote you so far, I told, as not to allow the T. S. journals and such books as "Light on the Path," "Through the Gates of Gold" and other distinctly Theosophical publications to be placed on file in the circulating library of the Esoteric Society, as to the many statements made by Butler in regard to his relations with the Boston Theosophists and the members of the Esoteric Society, I can only say that so far as the Theosophists are concerned, Mr. Butler and whatever he has had to say or to do (up until the papers began to print the exposure) has never excited sufficient comment among our members to bring about a discussion of his methods or teachings.

JOHN RANSON BRIDGE, Pres't, Boston T. S.

What is the Spirit World Like?

to the Editor of the Religio-Philosophical Journal:

Mediums cannot tell. Human reason cannot enter into a transcendental state of existence. Man is as destitute of capacity to realize the states of heaven as he is to comprehend the infinite. Reason can only give us a glimpse of the great facts of spirit-existence and spirit return. Mr. J. Clegg Wright, sometimes styled the Boanerges of the spiritual movement, is speaking for the Conservative Hall meetings. The Progressive Conference, under the leadership of Mr. Frank W. Jones, still holds its Saturday evening sessions in the Junior Theosophical Union in the Eastern District still sustains regular Sunday meetings, inclusive of a member's circle for the development of mediumship, and a children's lyceum. An interesting series of Sunday afternoon lectures has been recently started by the Brooklyn Union, for ethical and spiritual culture in the Johnston Building. The platform is supplied with lectures of recognized ability and the meetings are fully attended; an Emerson class meets in the morning, and an effort is being made by the "Union" to start a Liberal Sunday School. An interesting item in connection with the Liberal and Spiritualistic activities of the city, is the fact that Mr. T. R. Wagoner of New York, is lecturing under the auspices of the Philosophical Association, to large and deeply interested audiences, on Sunday afternoons, upon the "Genesis of Christianity." Notwithstanding the baleful shadow cast upon the cause of Spiritualism, by enemies within and foes without, the great truth of spirit manifestation cannot be shaken, and is indestructible. In view of the attempts of the Carpenters and the Huxleys to discredit this vitally important and most precious truth, Spiritualism seems like a modern exemplification of the ancient saying that "God hath chosen the foolish things of the world to confound the wise; the weak things of the world to confound the strong; the lowly and base things of the world, and things which are despised, yea, and things which are not to bring to nought things that are."

W. C. BOWEN.

Getting Ready to be Buried Alive.

"I propose," says Dr. Tanner, "to so discipline my body and mind that I can take upon myself at volition a trance state, and while in that condition I shall remain in a grave for a week, and then be disinterred by the bellows, resuscitated. Impossible? No! The East Indian priests have successfully demonstrated for centuries that it can be done. The study I have given this subject has revealed much to me. Many of the secrets of this performance have revealed themselves to me. One of the principle acts is to throw the tongue back into the pharynx, which others joined in denouncing the whole scheme as being a plan of the devil to induce the church to engage in a play like ordinary worldlylings. The meeting adjourned with considerable temper manifested. Last night an adjourned meeting of the committee was held, and it was determined to abandon the project. There is much indignation among the less spiritual members and especially those who have given much time and labor in preparing their parts. It is an innocent little representation of a district school, with recitations and some humorous by-play, and has been rendered by a great many orthodox churches throughout the country. For this I have no objection, but the strength possible for this great achievement. I am now prepared to say that a comparatively short time will elapse before I will announce that I am ready for the undertaking."

As this subject has recently been several times noticed in your columns, the following account may possess some interest in connection therewith. My own double has been seen four times and heard once. The first occasion was some years ago. I was in the upper part of the house with two friends, and the lady who was the percipient in this case was resting alone in the dining-room, which opened off the hall. On the departure of one of my friends, this lady heard a second footstep descending the stairs with him; but when he went out at the hall door the other person (my double) opened the door of the dining-room and entered. Walking over to the lady, this semblance of myself gazed earnestly at her for a moment or two, and then departed, leaving the door open, from which she distinctly felt a draught. Unfortunately, however, never doubting that it was myself in propria persona, she fell into a doze without investigating, and on awaking found that the door was closed. I should mention that the night was subdued, but sufficient to show that the face of this apparition seemed paler than natural. I was engaged in conversation at the time, and the phenomenon was without apparent cause or meaning. The second case occurred recently, when I had called one evening to visit some friends in the neighborhood. About the time of setting out I was seen by one of the family (a lady) to enter the room, and, having looked smilingly into her face, to walk over to the fire, where I almost immediately disappeared. There were several other persons present, to whom she mentioned the circumstance, but they did not notice anything.

On the two remaining occasions the double was seen by my wife. Coming home one evening, she saw me walking hurriedly from a tramcar, carrying a small paper parcel, and apparently entering the house before she came up. She was of course, surprised to find that I was not really there, but I arrived about half an hour later, exactly as I had appeared, and with the same kind of packet in my hand.

My double was next seen under somewhat similar circumstances. My wife, looking out of the window one night, saw me going up the road on the opposite side of the road, but instead of using the crossing, I crossed over at an unlikely place where there was mud, after which I vanished. It was half an hour afterwards that I really arrived, and I walked exactly where she had seen me, and with my overcoat thrown open as she had also noticed. It was a very curious thing for me to walk on the other side of the road, and the event could not possibly have been in my mind beforehand. The latter remark will also apply to the preceding case.

It is to be noted that these two cases were of the nature of prevision, but the cause is impossible to find. In both cases I heard, then I had intended to be, but neither then nor on the other occasions mentioned was I thinking particularly about the person who saw my double. Again, a short time since, my wife thought she heard me come in, ascend the stairs, and walk across my room, apparently to a press; but on going to look she found nobody.

The three ladies, the subjects of the foregoing phenomena, may be said to possess partly developed psychic sense, or in other words to be mediumistic. I, however, am not, so far as I am aware; yet I also have twice seen doubles. Both circumstances occurred about a year ago, within a few days of each other, and I have seen nothing else of the kind either before or since. Looking out of the window, one morning, I observed a lady and gentleman, belonging to the house, walk slowly down a long path to the front gate and turn up the road, when they were hidden from view by a wall. About two minutes later I heard the front door close, and was astonished to see the same persons that I had seen immediately before, in the same dress, and taking the same direction. This, too, was a case of prevision though measured by minutes.

On the other occasion I had stepped into an office, leaving a friend a little way down the street. I was detained a long time, and when I returned, looking out I distinctly saw him pass the window. On leaving a moment later, however, I was surprised to find him where I had left him, he having remained there all the time.

I have always considered this class of phenomena most strange and puzzling, and I think that different explanations may be found for different cases. I should be glad if any correspondent could enlighten me.—G. A. K., in *Light*, London.

Is a New Religion Needed?

When Prof. Tyndall, some years ago, declared his conviction that light was again to break forth from the East, he affirmed a conviction of many minds. That conviction I share with him and with others; but the light for which I look to the East is not the will-o'-the-wisp fascination of Occultism, but the serene shining of that spiritual philosophy which first revealed to me the truth of the universe. I have waited, until it has well nigh become obscure in the clouds of our European materialism; which we may rightly look to see spring forth once more in the land of the sunrise, and usher in a new day upon our earth. Where then are we to find the religion that is needed? In nature, we find no new forms of life. Growing out of old forms of life. Where in nature do we find higher types of life? Rising out of lower types of life. The principle of progress, through all spheres, is—Growth. The law of evolution settles for us the question where we are to look for the religion which we need to find. It is the outgrowth of the religion of antiquity; a new stem from immemorial ancient rootings; for our civilization, the main stem of universal religion. If a new spiritual spring open upon our Western world, Christianity may be expected to put forth the signs of the fresh life working within it, as the evergreen tip itself, the green growth on the outward, when May comes in upon the earth. If, then, religion be subject to the universal law of growth, or evolution, the religion that is coming in upon the world must needs be a development of the religion that now reigns over the progressive people of earth, as that is the evolution of the best life and the best religion of antiquity. The main stem must bud and blossom with the life of a new spring season. In reality, no new religion is possible, but only a renewed religion. The old apothegm is true—Whatsoever is novel in religion, is false. A brand new religion would disprove itself. Man has not been living, through the centuries, face to face with nature, face to face with himself, under the mystic guidance of that inward teacher, the Word of God, the Light which lighteth every man that cometh into the world—only to find, in this Nineteenth Century, that he has never found the essential truths of religion. Those essential truths he has found in "religion," and he has found them in the old religions. Those essential truths have taken on new and higher forms in Christianity, and stand waiting now for yet another transfiguration—as a new spring warms around us.—Heber Newton.

Aid to the Poor.

to the Editor of the Religio-Philosophical Journal:

I enclose herewith a draft of \$5.00. Please apply \$2.50 to my own description, and for the other \$2.50, send the *JOURNAL* to some one of those persons you have from time to time mentioned as not being able to pay for it. I have been a publisher and editor of a local newspaper for nearly twenty years, and I know something of the drudgery of the editor's and publisher's life, and of the vast amount of labor he performs which the public does not know of and does not fully appreciate. I know, too, how he loses hundreds of dollars of his honest earnings, due him from subscribers who, year after year read his paper and never pay for it, though able to do so. The \$2.50 donation enclosed is not intended to pay for the *JOURNAL* to be sent to "chronic newspaper readers" described in the 2nd inst., in your editorial under the heading "A Typical Case," but to some aged or unfortunate person who would pay if he (or she) could, but who is not able. Send to such one year with my blessing and the earnest hope that the careful and candid reading of fifty-two numbers of the *JOURNAL* will afford both pleasure and profit. R. A. DAGUE.

The Forty-First Anniversary.

to the Editor of the Religio-Philosophical Journal:

The Ramsey County Association of Spiritualists and Liberals will celebrate the Forty-first Anniversary of Modern Spiritualism, commencing on Saturday, March 23rd, at 8 o'clock, at the residence of Mrs. Mary Lawson, 55 W. Exchange St., St. Paul, Minn. Correspondence solicited with good independent, state-writing, materializing, and platform test mediums. MRS. LAURA A. GRANT, Secretary.

Notes and Extracts on Miscellaneous Subjects.

Turkey quills constitute a profitable southern port.

Fifty colored men are studying for the priesthood in Rome.

There is said to be sulphur enough in Lower California to supply the world.

The newest slang is the compound "ramjam." It describes a condition of complete fullness.

According to the *Denver Times* an eight-foot vein of kaolin has been found at Golden, Colo.

The Duke of Cambridge says the fortifications of Gibraltar are utterly inadequate for defense against modern artillery.

There is an eight-year-old boy at Watley, Ga., who can spell almost any word in the language, both backward and forward.

The railings between the Cour de Carrousel and the courtyard of the Tuileries, in Paris, have been sold for 350 francs to Prince Stirbey.

An Indian runner in California recently traveled 120 miles in two days to carry an important message. He showed hardly any signs of fatigue.

A Fougheepie man has been placed under bonds to keep the peace. He drew cigar-lighter on a man, the article being mistaken for a revolver.

A cow owned by a man living near Elberton, Mo., died of hydrophobia. A dog that ate the meat went mad and bit two children before he died in convulsions.

A man at Walla Walla, W. T., eats an egg for each year of his life on every birthday. He was recently forty-two, and ate that number of eggs on that day.

A Massachusetts friend wrote to Queen Victoria requesting her autograph. He didn't get it, but received a letter of refusal from Henry Ponsonby, her secretary, and is so much amazed.

An Augusta (Me.) man had a bill for a little more than \$1 against the War Department. After writing for it several times he received an official reply stating it would be paid as soon as convenient.

A farmer near Talbotton, Ga., who lives on an estate formerly owned by his father, says there are good chestnut rails now in use on the farm that were split by the Indians when they owned the country.

The Eastern markets being glutted with oranges, the Southern California growers lately ceased picking for a week. The orange crop in Florida is so great and prices so low that much of the fruit is allowed to rot on the ground.

The temperature of Siberia was once much milder than at present. This change of climate is said to account for the fact that the version of the war was once sedentary birds there into birds that migrate to South Africa and elsewhere.

The Indians near Reno, Colo., being determined to break up drunkenness among their people, the other day stoned to death a squaw who persisted in getting intoxicated. The method was a radical one—at least so far as the squaw was concerned.

Vaccination is compulsory in England and optional in France. In the large cities of France the number of deaths from small-pox was 1,355, or 0.31 per 1,000 of the living population. In the large cities of England during the same period the number of deaths was 322, or 0.04 per 1,000.

There is a well developed row in a Brooklyn Protestant Episcopal Church because the brass presentment of a familiar barnyard fowl was placed on the steeple of its new building. The structure was at once dubbed "The church of the Holy Rooster," and the people could not stand it.

Great Britain is moving forward steadily in temperance reform. In 1875 the "drink bill" of the country was £19.9, per head of the population. Last year it was £26.83, per head. At the latter rate, however, the sum expended for intoxicating drinks was enormous, being £124,806,939.

The "ladies of the White House" have been gifted with sensible names, worthy of imitation in American families. Martha, Mary Abigail, Eliza, Elizabeth, Margaret, Sarah, Jane, Harriet, Dorothy, Julia, Letitia, Emily, Angelica, Louisa, Lucy, Frances and Caroline are all good, womanly names.

A correspondent recommends tar smoke for a diphtheria cure. His treatment is to put a few drops of tar, like that used in shipyards, on a warm stove lid and to require the patient to inhale and swallow the smoke ten times a day for five minutes each time. He has been invariably successful in his experiments.

A farmer who lives near Americus, Ga., has a three-gallon cow that suddenly ceased to give milk. He fed her and cared for her in every way, but the mystery was not solved until he found one day that an old sow had been stripping the cow. The porker, which, it is needless to say, was in fine condition, immediately went to the butcher's.

According to the *Esoteric*, there are houses in San Francisco to which victims of the morphine habit resort. They are cared for until their money gives out, when they are kicked out of doors. A hypodermic syringe is called a "gun," and a woman who is employed to give the injections is known as the "gunner." Each shot costs 5 cents.

It is dangerous to be gossiping in Vienna when great personages, dead or alive, are concerned. A printer's boy in that town exposed his opinion very mildly concerning the dead Prince Rudolph's character, relating one or two anecdotes in support of his opinion, and is now undergoing a promptly administered sentence of six months at hard labor.

Arthur H. Rowe, of Gloucester, Mass., still a young man, has a notable reputation as a life-saver.

Thought.

The scientific plane is phenomenal—inductive; the plane of reason is logic; intuition, the highest, is seeing with the spiritual eye. The condition of the first is fact, inductively arranged, and the condition of the second is logic, deductively arranged. Reason is dialectically wrought out into concepts through logic. Intuition comes through innocence—childhood. The latter, divorced from reason and science, degenerates into fanaticism. Logic, separated from science and intuition is hard cold formalism. Science, pure and simple, is the mere expression of sensuous phenomena. The perfect man embodies in his mental culture the entire orbit of this three-fold evolution. As these unfold in their correlated unity God finds his manifestation under the law of evolution. He is first intuitive in the expression of all three phases of experience, and then into formal expression in the diversity and variety of the one universe, nature man and the God-man. Thus far we know. What the future manifestation of God may be, no angel, man nor devil can conceive. The wonders of God are infinite and the transcendental soul will find no limit or bound of the Divine Soul and wisdom and their manifestation through all eternity. The open soul is ever in ascension—imagining forever the all-good.

Parkersburg, W. Va.

In London, recently, a well-known artist of the camera was called in to photograph the body of a young lady who had just died under peculiar and distressing circumstances. The body was laid on a sofa in the drawing-room, and presented a singularly beautiful spectacle. The photographer was left alone in the room with the body and took a negative. After inspecting it he was not satisfied that the exposure had been sufficient, and he took another. And then, to his amazement, he discovered that the two negatives were not alike. The body must have moved. Not having lost all his nerve by the extraordinary occurrence he took a third negative, which was exactly like the second. He instantly summoned the nurse who had been in attendance on the deceased girl, and after some difficulty and delay had the doctor fetched. To cut a long story short, the young lady was not dead at all, but is at this moment convalescent.

The Savannah News says that in the neighborhood of Flint Hill, Talbot County, lives a maiden lady known as Captain Jan Smith. Several years ago she and her sister, Miss Elvira, bought 100 acres of land on credit, and by industry and economy they have paid for the 100 acres out of crops grown on the same, and are now rated among Talbot's most successful farmers. The captain transacts all business matters, buys her mules, follows the plow, and does anything necessary to be done on a well-regulated farm.

There is a negro living in Americus, Ga., who has nine children—four girls and five boys—eight of whom have directly over the forehead a patch of white hair about three inches wide. The remainder of their hair is the same as that of any other negro.

Strawberry picking has begun in Florida. The crop will be large. Early vegetables are in the market. Green apples nearly large enough for sauce are on the trees in Nevada County, California.

THE GRAIN OF SALT.

A lady finding a beggar-boy at her door gave him a meal of coffee, meat, and bread and butter, which he ate down at the door. A moment after, however, he rapped beseechingly at the door again, and on his being opened remarked with his hand upon his heart, "If I had but a little salt I should be perfectly happy."

Of course he got the salt.

Human nature is always lacking something. Oftentimes it is not what we want, but what we need.

It is universally conceded that no permanent enjoyment can be had without the savor of health, which keeps good cheer fresh and preserves and sweetens life for the future.

The great, ruddy farmer pines because he has not won fame or position. The famous man longs for the lusty health of the sturdy farmer.

The grain of salt is wanting.

How to secure and retain the savor of health in the midst of this rushing, nervous, over-worked generation is a problem worthy of our closest attention. It can be done, with stimulus, which but spur on the over-worked nerves to fresh efforts, only to leave them more jaded and shattered. Nor with narcotics, which temporarily soothe, but to create an unnatural appetite, the terrors of which a De Quincey has so graphically portrayed.

It may be asked, what is the cause of this extreme nervousness, lack of appetite, indigestion, deficient heart action, falling eyesight, apopleptic tendency, etc. We reply, poisoned blood, caused by diseased kidneys, and the troubles indicated are after all, but symptoms of advanced Kidney Disease, which is but another name for Bright's Disease. Unless remedied there will be a complete breaking down of the great blood-purifying organs, the kidneys, and they will be excreted, piece-meal, through the urine.

Now, in the spring of the year, owing to the extra work, which has been put on the kidneys and liver, through meat diet during the winter months, the symptoms are more pronounced, and the danger to the patient correspondingly increased. It is therefore imperative that the poisoned blood be eradicated, and that the kidneys be put in complete health, which can be speedily and effectually accomplished by the use of Warner's Safe Cure, a tried and proved specific in hundreds of thousands of cases.

Pursuing the path we have marked out you will possess the salt of content, without which life's banquet is "flat, stale and unprofitable."

The delicious fragrance, refreshing coolness, and soft beauty imparted to the skin by Fozzoni's Powder, commends it to all ladies.

"Mrs. Winslow's" Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use the most desperate cases have been permanently cured. I should be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C. 181 Pearl St. N. Y.

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A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St. New York City, will receive the recipe free of charge.

A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. Dr. W. H. Talmage's tirade on Modern Spiritualism, by Judge A. H. Bailey, an able antagonist to Talmage. Price only 10 cents.

Prof. Alfred R. Wallace's pamphlets, "If a man die, shall he live again?" A lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price \$1.50. The works of Henry George's Progress of Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper, 25 cents.

Animal Magnetism, by Delazuc is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is given by Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents, a most appropriate work to read in connection with the "Money" Mr. Stebbins's Progress of Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper, 25 cents.

The Favorite

Medicine for Throat and Lung Difficulties has long been, and still is, Ayer's Cherry Pectoral. It cures Croup, Whooping Cough, Bronchitis, and Asthma; soothes irritation of the Larynx and Fauces; strengthens the Vocal Organs; allays soreness of the Lungs; prevents Consumption, and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

"My wife had a distressing cough, with pains in the side and breast. We tried various medicines, but none did her any good until I got a bottle of Ayer's Cherry Pectoral, which has cured her. A neighbor, Mrs. Glenn, had the same cough, and the cough was relieved by the use of Ayer's Cherry Pectoral. I have no hesitation in recommending this medicine to every one afflicted."—Robert Horton, Foreman, *Leadlight*, Morrilton, Ark.

"I have been afflicted with asthma for forty years. Last spring I was taken with a violent cough, which threatened to terminate my days. Every one pronounced me in consumption. I determined to try Ayer's Cherry Pectoral. Its effects were magical. I was immediately relieved and continued to improve until entirely recovered."—Joel Bullard, Guilford, Conn.

"Six months ago I had a severe hemorrhage of the lungs, brought on by an incessant cough which deprived me of sleep and rest. I tried various remedies, but obtained no relief until I began to take Ayer's Cherry Pectoral. A few bottles of this medicine cured me."—Mrs. E. Colburn, 19 Second St., Lowell, Mass.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speed and relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of Whooping Cough."—Ann Lovejoy, 1257 Washington Street, Boston, Mass.

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This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gifts, have after a few sittings been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communicated with the Psychograph from many other friends even from the old settlers whose grave stones are moss grown in the old yard. They have been highly satisfactory and proved to me that the Psychograph is in fact true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Dr. Eugene C. Wells, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

DEAR SIR: I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits are known.

A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the *Worthington*, (Minn.) *Ad vance* says:

"The Psychograph is an improvement upon the planchette, having a dial and 'eters with a few words, so that very little 'power' is apt to be required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate."

Giles B. Stebbins writes:

"Soon after this new and curious instrument for getting spirit messages was introduced, I obtained one. I gave it a gift for its use I was obliged to wait for the right medium. At last I found a reliable person under whose touch on a first trial the dial swung to fit, and the second time was done still more readily."

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The Profundities of Theosophy and Shallows of Hinduism.

(Continued from First Page.)

the past. Thus in his lecture on India, Col. Olcott says of the ancient Aryans upon the testimony of "the late Bramacharya Bawa": "they could navigate the air, and not only navigate but fight battles in it like so many war eagles, contending for the dominion of the clouds. To be so perfect in aeronautics, as he justly says they must have known all the arts and sciences related to that science, including the strata and currents of atmosphere, their relative temperature, humidity and density and the specific gravity of the various gases. As the Mayarabha described in the Bharata, he tells us were microscopes, telescopes, clocks, watches, mechanical singing birds, and articulating and speaking animals. The Ashva Vidya, a science of which our modern professors have not even an inkling, enabled its proficient to completely destroy an invading army by enveloping it in an atmosphere of poisonous gases, filled with awe-striking, shadowy shapes, and with awful sounds!" "The Fall of Man," as the terrible giant says in a juvenile book, is our only comment on this.

The credulity that accepts such extravagant fables as these is a sufficient explanation of the origin of Hindu Theosophy. Col. Olcott is the president and founder—the responsible head and source of the so-called Theosophic societies. He has blindly accepted the theories of Madame Blavatsky, and accepted Hinduism as his Bible. From these two the contagion of blind faith has spread to the west, and the immense ignorance of genuine psychic science in fashionable society constitutes a deep soil, enriched by sentimentalism and credulity, in which Hinduism may flourish when snuggled in under the charming name of Theosophy. It can not be argued out of existence by scientific or philosophic thinkers, any more than we could argue down Roman Catholicism or Mormonism. The reasoning faculty that can not exclude a falsehood, can not expel it after acceptance.

In a book published by Col. Olcott in 1875, entitled "People From the Other World," his credulity was fully displayed. The following is not the most extravagant of his narratives, but is sufficient to show his fondness for Munchausenisms:

"Madame [Blavatsky] says that in full sight of a multitude, comprising several hundred Europeans and many thousand Egyptians and Africans, the jangler came out on a bare space of ground, leading a small boy, stark naked, by the hand, and carrying a huge roll of tape, that might be twelve or eighteen inches wide. After certain ceremonies he whirled the roll about his head several times, and then flung it straight up in the air. Instead of falling back to the earth after it had ascended a short distance, it kept on upward, unwinding and unrolling in a continuous, unbroken, and unending line, until it grew to be a mere speck, and finally passed out of sight. The jangler drove the pointed end of the stick into the ground, and then beckoned the boy to approach. Pointing upward and talking in a strange jargon, he seemed to be ordering the little fellow to ascend the self-suspended tape, which by this time stood straight and stiff as if it were a board whose end rested against some solid support, up in mid-air. The boy bowed compliance, and began climbing, using his hands and feet as little 'All-right' does when climbing Satsuma's balance pole. The boy went higher and higher until he, too, seemed to pass into the clouds and disappear.

"The jangler waited five or ten minutes, and then pretending to be impatient, shouted up to his assistant as if to order him down. No answer was heard and no boy appeared; so, finally, as if carried away with rage, the jangler thrust a naked sword into his breech clout (the only garment upon his person) and climbed after the boy. Up and up and up, hand over hand and step by step, he ascended, until the straining eyes of the multitude saw him no more. There was a moment's pause, and then a wild shriek came down from the sky, and a bleeding arm, as if freshly cut from the boy's body, fell with a horrid thud upon the ground. Then came another, then the two legs, one after the other, then the dismembered trunk, and, last of all, the ghastly head, every part streaming with gore and covering the ground.

"A second lad now stepped forward, and, gathering the mutilated fragments of his comrade into a heap, threw a dirty cloth over them and retired. Presently the jangler was seen descending as slowly and cautiously as he had ascended. He reached the ground at last with his naked sword all dripping with blood. Paying no attention to the remains of his supposed victim, he went to rewinding his tape upon his stick, his audience meanwhile breaking out into cries of impatience and execration. When the tape was all rewound, he wiped his sword and then, deliberately stepping to the bloody heap, lifted off the ragged quilt, and up rose the little tape-climber as hearty as ever, and bowed and smiled upon the amazed throng as though dismemberment were an after-breakfast pastime, to which he had been accustomed from infancy."

What an appetite for the marvelous does this exhibit, and how well does it illustrate the credulous acceptance of Indian legends. This credulity is the prevailing spirit of Hindu Theosophy. When this book was first issued, I urged Col. Olcott to preserve its credibility and respectability as a record of spiritual phenomena, by striking out its most preposterous narratives of foreign miracles, but he rejected the advice.

It is toward such marvels or miracles, hidden in the dim distance and seen by the eye of faith, that Col. Olcott leads his followers. They are not promised any demonstration that such things do occur, but urged to believe without demonstration by the power of blind faith that all things are possible if they devote themselves for years to the pursuit of the impossible, as children run to find the end of the rainbow. To be a Chela and to become a Yogi is the aspiration of Hindu Theosophy, and great are the promises of the leader.

The Yogi, he says in the third stage, "overcomes all the primary and subtle forces; that is to say he vanquishes the nature spirits or elementals, resident in the four kingdoms of nature, and neither fire can burn, water drown, earth crush, nor poisonous air suffocate his bodily frame. He is no longer dependent upon the limited powers of the five senses for knowledge of surrounding nature; he has developed spiritual hearing that makes the most distant and most hidden sounds audible, a sight that sweeps the area of the whole solar system, and penetrates the most solid bodies along with the hypothetical ether of modern science; he can make himself as buoyant as thistle-down, or as heavy as the giant rock; he can subsist without food for inconceivably long periods, and if he chooses, arrest the ordinary course of nature and escape bodily decay to an inconceivably protracted age. Having learned the laws of the natural forces, the causes of phe-

nomena and the sovereign capabilities of the human will, he may make 'miracles' his playthings."

The progress of Hinduism must run on the line of "the least resistance" and the largest credulity, a line, which I regret to say, runs through the spiritual camp, but I can assure Col. Olcott that if one of these third-degree Yogis of the everlasting, everlasting, incombustible and uncrushable pattern could be induced to present himself in the United States, the largest hall would not contain the admiring listeners to the Colonel's graceful lectures; and the Yogi himself surrounded by flames so harmless to him, could charm us with narratives of what he had seen and heard on all the planets and relieve us from the necessity of erecting any more gigantic telescopes for astronomical discovery.

And yet this chaotic Hindu Theosophy has been accepted by people of education as a pleasant thing to talk about, because they know very little of its boundless demands upon blind faith, and because as a general rule they know very little, indeed, of the scientific Theosophy of America, and are, therefore, easily misled on matters of psychic science.

If there is anything of much value in the Hinduism of the India Theosophical society I have been unable to discover it. The "double," the power of transcorporeal action, the psychic control of matter and all the other marvels which the society magnifies are better understood here than in India. People are attracted by the word Theosophy and the broad, liberal view of religion advocated by Olcott, which is common to the best thinkers of the present time, yet it is not an earnest practical system of religion intent on conquering the evils which abound in India, Europe and America, and applying all knowledge to the betterment of society. Its namby pamby negative virtues are not what the age demands.

I find nothing in what I have seen of the Hindu theorists to enlighten American Theosophists, but much to darken the human mind if accepted. The Hindu Theosophy discourages and retards the legitimate cultivation of psychic science, and contributes a feeble, bewildering influence, the evil tendencies of which I may illustrate if it should become necessary.

LETTER FROM THE PACIFIC SLOPE.

Interesting Scenes Witnessed at Sunny Brae.

The Outlook for Europe—Golden Words for Spiritualists to Consider.

LETTER FROM MRS. ELIZABETH LOWE WATSON.

This has been an "unusually" lonely winter even for California. Early and copious rains, followed by a long spell of warm, sunny weather, have covered the hills and overflowed the valleys with a vivid green; almond trees are laden with blooms which, when shaken by the saucy wind or plundering honey-bees, come fluttering down in fragrant showers of delicately tinted snow, and our St. Valentine's was literally a day of wedding festivals with hundreds of the feathered tribe which come year after year to build their homes among the trees and vines of Sunny Brae, which is vocal with their happy choruses nearly the year round, regardless of all the heart-breaks in the world.

I am sitting in a sunny upper room, either window of which opens upon an enchanting scene. In the foreground, oddly commingling their shadows, stand stately pine-trees, whose wind-harps are never still; feathery acacias tossing yellow plumes; palms from the tropics; orange trees laden with golden fruit—the whole encircled by rose and laurel hedges in full bloom; and beyond these are thousands of acres of orchards and vineyards rapidly donning their spring toilets, and still beyond, a mighty stretch of mountains which, gaze when you will, are never twice alike—for the silent motion of the earth weaves for them new robes of light and shadow every hour—now a wreath of purple violets, then a crown of amethyst, again soft veils of grey "illusion."

What a patient, all-healing mother Nature is! How can one watch her noble order, her infinite painstaking care, her delicate touches for the weak things, her tremendous demands upon the strong of her boundless world, without feeling that she is always wise and true? When our human side is hurt and full of smarting wounds, if we will go to her, out in the grassy fields or up into the beautiful hills, so full of her secret lore, she whispers messages of peace; streams of divine life mingle their music with that of the mountain rills,—and there descends into us, insignificant atoms though we are, somewhat of the beauty and virtue of nature's eternal reality!

These weeks of retirement from public labors have been full of homely, heartsome cares. I catch the first glory-smile of each new day as it rises in waves of rose light above Mt. Hamilton's noble front, where now shines that matchless, star-searching eye, the Lick Telescope, and each sun-rise finds me stronger for life's tasks.

The little domestic duties which go so far, in their fulfillment or neglect, toward making earth a Paradise or a Pandemonium, by their insistence and perpetual recurrence, have been a blessing to an overcharged mentality, and I can conscientiously recommend the "rake-and-trowel-cure" to any person suffering from nervous prostration. Yet, I sympathize with the weeds!—so many of them are as delicately formed and truly ornamental as the petted plants beside which they spring to meet an early doom! One of them meets with like difficulties in the social and moral world! It is as delicate a process by which the viper secretes its poison as that by which the rose selects its hue! In darkness and gloom earth renews her pageantry of summer flowers; through sin and suffering the race slowly climbs to virtue and to peace!

The difference between a true plant and a weed is that we know and cultivate the virtues of the one and are ignorant and pitiless toward the other. What Botanist so learned as to be able to rightly estimate the chemistry of the whole vegetable kingdom? When will government wisely rate and utilize its entire membership? The stupidity which in New York legislation is converting the manpower confined in its prisons and penitentiaries into moral dynamite, is at work on a larger scale in many other quarters, and I endorse with shuddering dread, Hudson Tuttle's able article in the JOURNAL, entitled, "The Tiger Step of Theocratic Despotism," which, in its grim suggestiveness reminds me of a symbolical vision described by my dear friend, Mrs. F., some fifteen years ago, forecasting, as we both believe, some historical event of vast import to all nations. I wish I could re-produce with perfect distinctness, the picture of darkened Europe which was spread out like a map before the clairvoyant eye, with but one luminous spot, that of the little Republic of Switzerland, while

emigrating millions swarmed to America's inviting shores. The whole vision was permeated with the idea of mighty revolutions, universal uprisings and deadly conflict. Many times within the past few years has the spirit of that graphic scene haunted me; eye, and it returns to me now amid the idyllic loveliness of this perfect day. Was the vision prophetic? Was the silently gathering darkness symbolical of the stealthy activity of Freedom's foes? Will priestcraft from its strongholds in the Old World continue to push forward its organized efforts in the New, and, equipping itself from the army of superstition, suddenly leap forth upon a complaisant, sleeping liberalism, aroused too late to prevent world-wide calamities? While the Church in its various departments is strengthening itself everywhere, the free religious association and spiritualistic societies are doing comparatively little,—meeting in inferior halls with half-paid speakers, a wrangling over unimportant side-issues and "individualizing" so determinedly that co-operative effort on any sound basis seems impossible. When will the great body of free-thinkers, scientists, Spiritualists and humanitarians join hands for the grand purpose of a world's redemption from superstitious horrors to be followed by a general spiritual baptism?

The iconoclasm of my earlier labors has given place, I trust, to a broader charity toward all phases of religious thought. I no longer feel like ridiculing any form of worship. I respect the spirit of devotion wherever found, and recognize that all religions have a natural and divine origin, each doing a special and necessary work; but I own to a decided antagonism toward the "Church Militant" and political intrigue under cover of religious sacraments; and I greatly fear that even the woman's suffrage movement is in danger of being captured and converted into a weapon for the wounding, if not the slaughter, of our national liberty! It is a pity we have not a score of such women as Susan B. Anthony and Elizabeth Cady Stanton at what seems to me to be a critical period of our history! I believe in woman's suffrage, and consider woman's present political status a disgrace to any nation, but religious enlightenment on that one hand and increased activity on the part of liberal minded women on the other, is the burning need of the hour, for woman's enfranchisement means millions more of Catholic votes. All Protestant women will not awaken immediately to a realization of the new responsibility, while not one Catholic female but will become at once a political partisan! Should we not, therefore, re-double our efforts for the establishment of a system of liberal education?

How can Spiritualists who believe in a heaven begun now and here, who know the inseparable relations of time and eternity, the importance of right living, the preciousness of present good,—how can men and women with these convictions allow faithful workers to struggle unhelped, or journalists that are divine voices crying in the wilderness, fall short of the full measure of success for want of practical encouragement, and stand unmoved by all these "signs of the times?"

Our one comfort is that God (Good) never sleeps! The Divine Life leaps through these favored veins of mortal being; men, angels, events, epochs, are the heart-beats of an eternal EVOLUTIONARY LAW. Onward sweep the armies of creative thought—every dynamic point obeying the utmost good. Matter in its multifarious forms is the harp of the Infinite Spirit; virtue and love the ultimate melody of universal life.

Sunny Brae, Cal., March 5th, 1889.

The Hindu Classification.

JOHN RANSOM BRIDGE, F. T. S.

Often I have wished that the ethics of Theosophy could be rendered intelligible by some form of ideographic writing as incapable of being misunderstood as the pictures in a child's primer. Then it would not be so easy to state, in the self-conscious tone assumed by Prof. J. R. Buchanan, in the issue of the JOURNAL, March 2nd, that he "can not go further in the advocacy of Theosophy, without repelling in the most emphatic manner the arrogant assumption of a Hindu sect of devotees, following the mystic dreams of a few ignorant who seem to be quietly assuming the word Theosophy as the registered trade mark or exclusive title of their own system of thoroughly unscientific speculation." Mr. Buchanan considerably precedes this statement with the remark that "The vast amount of ignorance and credulity among the half educated and superficially educated classes has produced an immense demand for bogus philosophy and spurious psychology and religion." Unless the Professor insists that all those who disagree with him are "half educated," he has been misinformed in regard to the educational advantages enjoyed by many of the Theosophists. In the Boston branch alone, the majority of gentlemen are college graduates,—the president and vice president from Harvard University, the secretary from the Institute of Technology, a former officer from Yale, supplemented by a degree from the Yale Theological School. Another member, educated at Harvard, is a well-known writer. But granted that we are all "superficially educated," then our brain caliber is measured by the Professor's grasp of things metaphysical, it does not prove what he has been absolutely unproven, and which is really the main statement and text of his article, that Theosophists are a "Hindu sect of devotees who seem to be quietly assuming the word Theosophy as the registered trade mark or exclusive title of their own system of thoroughly unscientific speculation." It is upon this statement that Mr. Buchanan's article must swim or sink. But instead of standing up and proving or attempting to prove his assertions, he states further on that it would be easy to illustrate this unproven charge by quotations, "but," as he says, "I do not wish to weary my readers." I would that I could graphically picture to him the state of mind of at least one reader—not weary, but unutterably tired of the constant stream of mud and dirty English which is being thrown at the Theosophical society by those who talk much upon questions which it is only too evident that they have not impartially investigated or even carefully considered. Mr. Buchanan states that the Theosophical society is a Hindu sect, or is allied to Hinduism. This is as untrue as would have been the statement that we are deep-water Baptists or worship the sun, as followers of Zoroastrianism. The Theosophical society represents no known school of philosophy. If Mr. Sinnett, Madame Blavatsky, and Subba Rao each up and subdivide man differently, what has that to do with the grand Theosophic truth,—"That the soul of man is immortal, and its future as the future of a thing whose growth and splendor has no limit." All religions teach this more or less plainly, but it is to Theosophy that we owe the assurance that

man may know himself to be, may attain to the fullness of manhood and a conscious higher life, the life of the soul which causes form but is unaffected by these things; may attain to that condition where he is unmoved by the kaleidoscopic changes of the outer form, and this while yet he lives in the physical, and Theosophy further states that each man is to himself absolutely the way and the truth. All one needs is the unshaken confidence that there is a life ahead of him which is increasingly real and active actual and a determination to reach it, however hard or long continued the struggle may be. Let his intellectual conceptions be what they may,—the way is not by the intellect, but through the growth of the intuitive faculties. He may be a Christian, a Pagan, or an Atheist. He may believe that there are many gods or no god, but if he does not believe that the material life about him is animated and lit by a life within or behind it, and if he recognizes that all life is a slow development or growth with no goal yet in sight, then he is a Theosophist in just the degree that he lays aside prejudice and grapples with the mystery, determined, if possible, to wrest the secret of his being from his inner consciousness and from the natural life of which he is a part. Most creeds and religions teach their disciples that death will solve the mystery; but by what analogy or reasoning process are we to suppose that this is so? Have the wisest of the voices echoed from the Spiritualists' "Summer-land" done more than to tell us that death is but a re-birth? Has all their knowledge given us the key to the great mystery of life with its riddle of pleasure and pain, so that we may escape the one and enjoy the other? The flowers bud, blossom and wither; so does physical man, so do nations, and so, for aught we know, does our earth and even the great planetary systems which we look upon as having eternal life. If there is any escape from this bondage which drives men into life and out again, blind, credulous, suffering through ignorance; if there is any indication that even a glimmer of light may be obtained by united effort, is it not worth the while that we join hands and make our wills one, common will in the search, rather than to waste our time in condemning a body of earnest students, en masse, because of some more or less arbitrary subdivision of the body by individual members—a subdivision which must stand on its own legs in the presence of each investigator, or fail? "There is no religion higher than truth," is the motto of the society, and we might add, "to err is human." We are a body of independent investigators and Theosophy can hardly mean the same thing to any two members of the brotherhood. The opinions of even the leaders are their opinions only until the student has tested and verified them. Here is the dividing line between Theosophy and all sectarian forms of religion, and if anti-theosophical writers would kindly remember this, they would do less wholesale condemning, when they chance to disagree with Mr. Sinnett, Madame Blavatsky, Col. Olcott and others.

Studies in the Outlying Fields of Psychic Science.

The announcement that I would publish the above entitled work, if a sufficient number of subscribers were secured, has been responded to with such promptness, that I have been enabled to at once place the MS. in the hands of the printers, and can assure its publication by the 15th of April next. The publisher's price will exceed that stated by me, but all those sending their names with subscription price (\$1.00), before April 15th will receive a copy post paid. After that date the book will pass into the hands of the M. L. Holbrook Co., New York.

I assure the friends who have made possible for me to at once place the work before the public, that they have my heartfelt thanks, and I sincerely hope that it may not disappoint them. Address HUDSON TUTTLE, Berlin Heights, Ohio.

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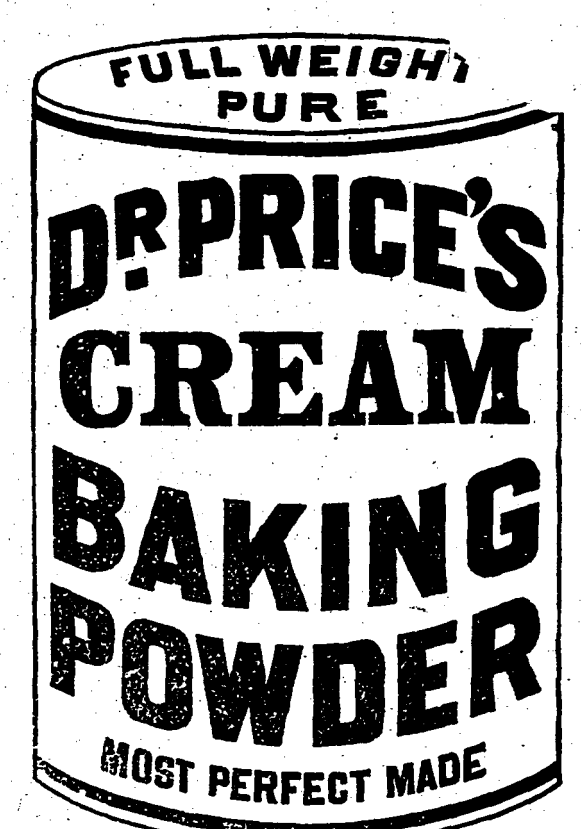
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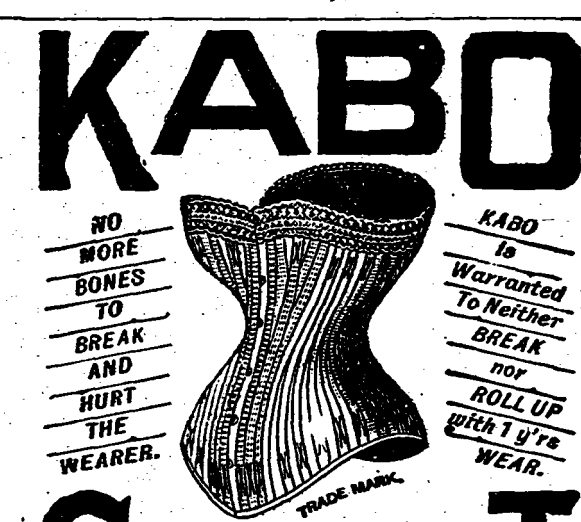
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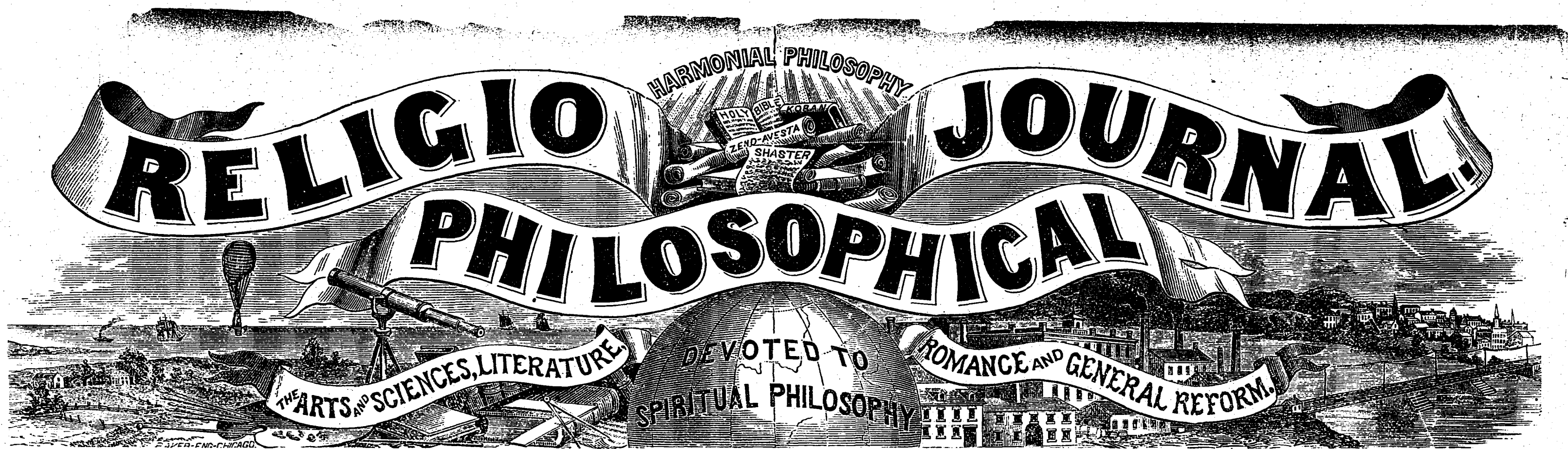
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VOL. XLVI.

CHICAGO, MARCH 30, 1889.

No. 6

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit phenomena, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

THE DEVIL.

NUMBER 2.

In the early days of the oil business, John D. Rockefeller, H. N. Flagler and Samuel Andrews ran a small refinery in Cleveland, Ohio. Mr. Rockefeller was the bookkeeper of the concern and attended to its financial matters, presumably small, as things then were. Like all the other oil refiners in the country they had their ups and downs in the field of competition—made money at short intervals and lost it when margins fell below the cost of manufacture. Being shrewd observers of the trend of the general business—which was constantly downward—in the severe struggle of the "survival of the fittest," they saw the end. In these days the railroads were in the same struggle; and shippers, who could furnish large amounts of business were favored above their smaller competitors. Rockefeller was not slow to see the point of this advantage, and with his characteristic foresight called together a few of his trusted competitors in the oil refining business, and made a "pool" of their refined product. With this in hand they applied to the head of the Vanderbilt system of railroads for the advantage their large shipments (in those days) entitled them to. The arrangement with this system for transportation to the sea-board and to the northwest, was very satisfactory—so satisfactory that other refiners soon joined the "pool." Then commenced the competition of the "Trunk Line" railroads for this trade. These shrewd refiners, led by Rockefeller, saw their advantage. By means of the rebates they received they were enabled to drive out of the market most of the other refiners, and with these enhancing rebates the "fat of the land" flowed into their coffers. Of course this state of things could not last. The railroads had a conference, and arrangements were entered into to check the exactions of these "small refining autocrats." Rockefeller was equal to the emergency, and he, too, called a halt and held a conference of his associates, in which conference it was agreed that they were confronted with a problem which required better organization and more capital to meet the exigency. How to unify their forces was the question. Rockefeller's fertile brain soon saw a way out.

To make their plans a success required the co-operation of the refining interest, the railroads, and the producers of oil. To make this unit in a corporation that would conserve all these interests was something to be secured. This was found in an old charter passed by the Legislature of Pennsylvania, giving unlimited powers to a then canal company, called the "South Improvement Company." The refiners and railroads (in the pool) agreed upon terms; the Standard Combination organized on a capital of \$1,000,000 for carrying out the refiners' part of the programme. But "the best laid schemes of mice and men gang aft agley." The producers rebelled; but few would have anything to do with the scheme. To their vision it portended disaster to their interests. Indignation meetings were held all over the oil field wherever a half-dozen producers could meet together. The newspapers were full of "Whereases" and "Resolutions," denouncing the railroads and threatening the refiners who were in the pool, with lynching, and John D. Rockefeller with hanging. In the face of such a storm, of course the scheme was abandoned and the producer left to take care of himself, which he has done with nothing to show for his stubbornness. After almost twenty years have intervened a few

of the survivors now see that had they been "wise in their day and generation," they would have shared in the benefits then offered them by Rockefeller in his "South Improvement" scheme. But ignorance never learns until it is too late, and brute force always defeats its own ends. The producers swelter in poverty; Rockefeller and his associates live to amass large fortunes, see the success of their plans, and stand to-day the recognized autocrats in the re-organization of the commerce of the world, respected and honored by their equals.

This little episode had its lesson. It showed Rockefeller and his associates that their good offices, like all other efforts in the same direction, are never appreciated, and that it is utterly useless to attempt the amelioration of the condition of the laboring classes until capital has a firm footing—uncontrolled by the law of competition.

The refiners and railroads retired—disappointed. The problem was in process of solution, however. Rockefeller, the silent, stubborn man, our "Modern Devil," called his associates together and proposed to organize the oil-refining business on the principle of the organization of the American Republic;—"E Pluribus Unum" being its motto,—in idea at least. He proposed that the "Standard Oil Co." of Cleveland, in which he held a controlling share of stock, should be the "General Government," and the refining companies located at Pittsburgh, Titusville, Oil City, Parkersburg, (West Va.), Baltimore, Philadelphia and New York, should be the "States." That the stock of each refining company, going into the new union, should be exchangeable for stock in the parent concern so that the parent company, the Standard, should own half the stock in each subordinate company; and each subordinate company should hold an equal amount in the parent company, thus preserving the autonomy of each smaller company, but in subordination to the central authority, of which John D. Rockefeller was chief.

Thus organized and equipped the concern was a unit for all offensive purposes; and as such unit it was prepared to co-operate with the railroads as suggested in the South Improvement scheme. The organization, as now practically run, was completed about the year 1874. The world knows its history since,—the grandest business success of modern times. It has one sound business maxim, which it has followed with inflexible severity: to buy for cash and sell for cash. It asks for no credit, and gives none. Added to this, its system of reports closes each day's business on the day following. It moves with precision in all its methods, and knows no favorites. It is as exacting with its friends as with its foes. It is as cold in its calculations as the silver or gold dollar which is the measure of its policy. It stands unique in the history of the world as the evolution of the thought which is to readjust the commerce, trade and industries of the peoples. John D. Rockefeller is to these modern days what Columbus was to the ancient civilization. Future ages will do justice to his genius, courage and persistent purpose. No higher honor could be assigned him than that by the RELIGIO-PHILOSOPHICAL JOURNAL,—"The Modern Devil."

We have attempted an outline only of the evolution of this standard fact as it stands before the world, challenging its admiration as a financial factor in the movement of the times. We enter not into its alleged crimes and abuses of power; nor do we claim for it any exemption from that criticism which has been the main cause of its success. A movement on so large a scale can not help making mistakes. As one of its trusted managers once said to the writer, "We can not control it; it controls us; we can only attempt to direct its force the best we can so as to reduce the working of its machinery to the minimum of hazard."

It is the province of nature to mould the form of every divine Idea projected into her womb for evolution. This she does by the law of "the survival of the fittest." In her domain there is no morality. She accepts the evil as well as the good for her purposes. She knows no distinctions between saints and sinners. When her work is done in elaborating the form, she then leaves man to work out the end involved in the idea. The Standard Idea being a fact in the practical working of its relations to the race, its managers are individually responsible for the part they play in the drama of civilization. If they violate the laws of equity and right they must suffer the penalty. We believe that the man whose mind conceived the plan, together with his associates, recognizes this responsibility, and that they are doing all they can to bring to consumers, at the least cost, the best refined product possible, so serving the world with a light unobscured except by the sun.

Parkersburg, West Va.

Early Experiences with the Fox Sisters.

To the Editor of the Religio-Philosophical Journal:

Mrs. Leah Underhill's letter in the JOURNAL of the 9th is evidence, if any were needed, of the noble character of the woman, which her friends have always known she possessed. It is to be regretted that so few of the earlier investigators who courageously stood by her, are left to swell the cloud of witnesses as to her integrity, honor and perseverance, through many years of trial and discomfort, unparalleled in the annals of battling for the establishment of an old truth in a new guise. Mr. E. W. Capron deserves great credit for his unwavering testimony in her behalf.

It would be difficult to obliterate from my memory the first sitting I had with the Fox sisters, an account of which I will give, regardless of the fact that I learned M. D. discovered the secret of the rapping toes. My visit to the séance was over thirty-five years ago, a long time to remember, and perhaps the narrative would be faulty were it not that I have day and date in my journal of spirit investigation. Like hundreds of others then seeking the source of spirit rappings, I was sure that no keener or more careful investigator than myself had ever sat at the table on which the raps were showered, and I determined to discover and denounce the humbug. Armed with unbelief and full of the righteous courage for which I had earnestly prayed, I presented myself, together with a friend, more positive and unbeliefing, if possible, than myself, at the home of the rappers, West 26th St., where we rang for admission. The evening was set apart for a private circle, but as two persons had not arrived, we were allowed to take their places. I confess to a feeling of wonderment and surprise at seeing about twenty or more very intelligent ladies and gentlemen in attendance, not one of whom I had ever seen before. My friend and I being entire strangers to the company, of course no introduction was offered. Leah asked the spirits to seat us as they desired, which was done by raps, when, to my great gratification, I was placed between her and Katie, a fact which I fancied would afford great advantages in my efforts at detection. When all were seated the rapping commenced on every inch of the long hard wood extension table, and so strong were the sounds, so loud and constant, that I had almost forgotten to place my foot upon the medium's toes, when directly in front of me came the tremendous thuds, as if the table had received so many blows from a mallet. Mrs. Fox, mother of the girls, seeing my confusion, said, "It is some one for you; ask a mental question." I replied I would rather not. Leah began calling the alphabet with great rapidity, a strange gentleman taking the letters signalled by the raps, which, when done, read as follows:

"We came here with you to convince you of our presence, Henry and Frank." By this time I had collected myself sufficiently to ask mentally, "Will you give relationship and where you died?" Again in the same way was written: "Henry, husband; Frank, brother, at Rio Janeiro." This was correct, and then, without desire on my part, there came another communication: "Freddie is ill, is coming home; nothing serious."—Henry.

Freddie was our only child and was at a boarding-school nearly two hundred miles distant, and as far as I knew, in perfect health. Several things, equally startling, were given me, and in no way connected with my thoughts; in fact wholly unknown to me, hence out of the reach of mind-reading. My chair was lifted, turned from the table, and then placed back again, all four legs coming down squarely. This was a great trick of my brother, to show and develop his muscle, of which he was very proud. Other very remarkable evidences were given to the party. One gentleman, inclined to oral questioning, remarked that he saw no profit which could accrue from the raps, whereupon the following message was written: "My son, we come to prove immortality, a truth which in your preaching has been of no avail, because you, in your heart, said you could find no proof of it."

The questioner, I learned, was a Methodist clergyman, who became a very earnest believer in spirit intercourse; his name was Benning.

My message was correct. My son came home in a few days, was ill, and although not seriously, he needed my care. No one could have seen the quiet dignity of Mrs. Fox when under the most disagreeable surroundings, she heard her daughters charged with trickery and fraud, and feel that she was a party to it. The simplicity and purity of her motherly affection and solicitude for her daughters were something, if seen, not to be forgotten. The sacrifice which she had made and was making, few have made, or will ever make in the course of their lives. "If," said she, "Spiritualism teaches naught else, it is worth time and long investigation to prove the soul immortal and its future one of continued progress; and if my children, against my will, have been chosen instruments for the promulgation of such a great truth, my prayer to God is for their preservation and safety." Dear mother Fox, if for naught else, your kindly care, simple trust and earnest faith through so many years of dark trial, strife and confusion, should entitle you to recognition and remembrance at the coming anniversary of the day when you took up the cross.

Margaretta and Katie were present a part of the evening. Doctor Kane was announced when Margaretta left the circle. Katie was weary; I did not wonder. Unfortunate girls, one cannot but wonder at their strange career, and I, for one, pity them; while I blame those who have placed them into deeper degradation. Never were women so placed before the public as were they; never had women so strange a path. History, ancient or modern, sacred or profane, furnishes no parallel. Those who could have protected and perchance, saved, were crowded out by the morbid curiosity seeker, who would extract their last wholesome drop of vitality, then cry out humbug. They were tossed from one hungry crowd to another; few, if any, daring to own they were honest investigators. Who knows what the effect of constant control and contact with the count-

less invisible influences which surround mediums? Who so wise as to regulate the stream, in quantity or quality, which has been pouring through these mortal channels, in answer to longing hearts in the body? Surely investigators have great need of enlightenment in regard to the treatment and care of mediums.

I do not know enough of the Divine Father to judge his great humanity; nor can I add another pang to the hearts of the brothers and sisters by openly denouncing two unfortunate women, whose yea or nay, in their present condition, is of little value. Let us remember we are all human, and say, with Robert Burns:

"At the balance let's be mute,

We never can adjust it.

What's done, we scarcely can compute,

But know not what's resisted."

J. M. STAATS.

A PSYCHICAL CASE.

Societies for psychical investigation are the fashion of our age. The London society was soon followed by the New York and the Boston and Chicago associations for the purpose of testing every phase of psychical phenomena. A large number of our smaller towns, also, are doing something in the same line. Boston's most noted experimenting has been with mind-readers, in which several of her best known clergymen and lawyers were engaged. Reports of these societies are published yearly, and it is plain that some progress has been made. But the possibility of fraud and the ease of credulity are such that it is very nearly impossible to come to clear and established convictions on the different branches of the subject. All data coalesce and bear in two directions to answer the questions: (1) What is the distinct power of the psyche, soul, or mind, over the body and other physical surroundings? (2) Is there a continued existence of the psyche as such after the death of the body? and, if so, can it communicate with the psyche or soul in the flesh? I believe we may set it down as a common agreement of all the most trained investigators that there is such a power to the psyche as telepathy, or an ability to recognize facts outside of and beyond direct vision, hearing and contact. Instances of this power have become so multiplied and demonstrable that the societies for research are practically united in asserting its existence. The subject of haunted houses has been given a serious hearing, and I believe it is not at all as common for investigators of a scientific training to put the topic by with a sneer. I have a friend who is of the highest intelligence, and for many years minister of a prominent church in a large city, who informs me that he certainly did live for a time in a house that was full of phenomena not attributable to known physical causes. He was obliged after one year to vacate the house purely because the nerve strain was too severe. "But you know," he said, "how people look on such things, and even suspect your sanity if you confess to having experienced anything of the sort. I do not wish to be considered crazy, therefore I say as little as convenient about the matter." But there is furthermore the difficulty of separating the false from the true; for stories of haunted houses are favorites with blood-curdlers of all sorts and can be multiplied without limit. Now a haunted house may not be so horrible an affair at all. The simple question must be settled if the unseen world and the seen are in such juxtaposition or interrelation that the unseen can affect the seen. If so nothing is more probable than efforts on the part of spiritual beings to identify themselves with their old homes. However, the subject is at least one of the most weird that psychical societies can busy themselves with.

On the contrary, the dream realm is above all an attractive field of study. It is one in which we all pass much of our time; and if I am not mistaken, not a person of quick intelligence lives who has not had dream experiences that border closely on revelations.

A case came under my own observation recently for which I will vouch in every letter as to its accuracy. A very intimate friend and patient was attacked with insomnia, preceded by headaches and colic. There seemed to be no cause for the disturbing ailment but overwork of the brain. But rest did not overwork. He would lie wide awake throughout the whole night. Whatever could be done according to the most enlightened methods of dealing with such cases was done, but without effect. He became emaciated, an astonishing degree, and much depressed in spirits. There was not a trouble or care to be discovered that led to any of the symptoms presented. Aggravated inflammation of the mucous membranes set in and he began to complain of burning sensations in his month, and there were days when vomiting was frequent, with loss of appetite. One morning at my accustomed visit he met me with: "Doctor, I had a dream last night that, somehow, makes a queer impression on me, and I can not get rid of it. I dreamed that I stood just inside the door of a room where I had gone for a medical prescription. X., the carpenter, sat there at a desk. I said: 'So you sometimes act as a physician as well as carpenter?' He turned to me from his desk and handed me a sheet of paper, across which was written the word arsenic. There the dream was ended. Is it possible I am being poisoned?" There certainly were some symptoms that might be attributed to arsen-

ical poisoning, but we had not thought of anything of the sort, nor spoken of it. The man's bed was in his library, surrounded by a thousand volumes of books. We discussed the possible danger from the books, and concluded it was not worth considering. There was no wall-paper to consider and we soon dropped the subject, with some sportive remarks about dreams. I confess, however, that his account of the dream made a strong impression on me, and could I have found an arsenical cause should have been ready to attribute to that his disease. So impossible, however, did it seem that arsenic was at the bottom of the case that I gave it no further thought. On the contrary, my patient did, and as he afterwards told me, was made very uneasy by his dream. It was at least ten days if not two weeks from the date of the dream and there was no improvement in his case, or at least no permanent gain. One morning he greeted me with a cry of joy. "I have found the devil at the bottom of this trouble, and it is arsenic." He then related how, discouraged and feeble, he rose from his chair the day previous and flung himself on his bed. Seeing his chair still rocking as he had left it, his mind was drawn to it, and, rising from his reclining position, the whole solution was flashed on him. The previous summer he had desired a lawn chair which he saw at a dealer's, but it was painted blue, and he said:

"If you will paint it a suitable color for a lawn chair I will take it." The dealer responded:

"I have only some cheap arsenic paint here and will put on a coat and charge you half a dollar extra."

When the winter drew on he had taken this easy chair into his study and all winter it had stood over the furnace register. Here my patient had eased himself when tired, and all the more when sick. For weeks he had spent much time in that arsenic painted chair. Over the register it had volatilized the arsenic until his system was fully charged with the poison. The sicker he grew the more he betook himself to the arms of the terrible death-giver. Another month went, probably have made a fatal case. Now, will you tell me what was the dream that warned him? It had not come literally true we might have let it go with a laugh; but it was a fact that was written on that sheet of paper or was seen to be so written in a dream. Was it a spirit friend trying to save his life? He has been always courteous toward Spiritualists, but far from a believer. But after the full facts came out he quietly said: "I am not as skeptical as I was; I will surely investigate this great subject." Is it possible that the mind, being most unduly exalted by the poison, was able to enter into a diagnosis of its own state as arseniated? This may be supposed possible, but it is not possible to suppose any hyper-exaltation of the brain functions to have been able to correlate its condition with the word arsenic. It might, we shall allow, recognize its poisoned condition, but how also relate its condition to a word? Before the dream, my friend assures me, that not one thought had referred to poison. No one had suggested it. The symptoms were all easily attributable to other causes—at least up to that date. "What do you make of it, doctor?" he asked. I answer by asking of my readers what do you make of it? I am not a Spiritualist. I am not even a member of a psychical society. Like my friend, I have been intensely skeptical. I would rather lose a good deal of truth than become a credulous swallow. But here is a startling fact which I can vouch for. It is not a manufactured story. Nothing has been added to it or abated from it—not one jot. I have related it in its simplicity. But a fact of an unknown and unexpected sort—a fact very improbable—was made known to my friend in a dream. It was an intelligent fact, conveyed to the intelligence. It was not a mere coincidence, for if so, then any fact of science made known, and afterward verified, may be set down as a coincidence. No one would, under other circumstances, set down such a communication as a coincidence. If a living person had done what the man in the dream did—that is, say to us that it was a case of arsenical poisoning—we should give him the credit of stating an intelligent fact. Was it a spirit communication? If so, how should a spirit know the facts better than living persons? Here we come to a question that I am not inclined to press and am not inclined to try to answer. If they, the disembodied, are in some way capable of some communication with us, their relations to things clearly are different from ours. I do not wish a host of dreamers to rise up around me or a regiment of cerebrally unsound expounders to undertake my enlightenment. I see the case clearly. Can you add to it others positively verifiable and equally demonstrative?

The chair was immediately thrown out of doors; and one by one my friend's symptoms departed. He is now in a condition of comparative health and gaining day by day. In discussing the case from a psychical standpoint, I am not warranted in dwelling on the criminality of using arseniated paints and similar compounds. I believe many lives are lost thereby yearly, while the cause is not in the least suspected. But have I not left out one link of the evidence? Was it really the chair that caused the difficulty? Or this I have not a particle of doubt; but do not rely on my own judgment. My wish to make the case clear and beyond question led me to request another physician of a different school to diagnose the case and investigate. We are agreed that the case was or

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement, to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY A. J. KING.

1. My father belonged to no church; was a Universalist in faith. My mother was a member of the Baptist Church. She died when I was but six years old; yet I have never forgotten how she taught me to pray. I belonged to the Baptist Church about twelve years, from 1849 to 1861.

2. I have believed in the return and communion of spirits with men since 1850.

3. My attention had been called to the "Rochester Knockings" through the newspapers from their occurrence at Hydeville in the Fox family in 1848, and afterwards in nearly every village and hamlet in the State of New York, where I then resided, till in the fall of 1850, when I had the satisfaction of witnessing the manifestations in my own home. The subject was of great interest to me, and instead of dismissing the matter as improbable deception, the work of frauds and dishonest triflers, it seemed to me to be very similar to the phenomena of early Christian times, and as handed down to us by tradition in all countries as well as recorded by profane and sacred history. I was prepared to give it a candid and careful investigation, and was most anxious to do so. Such was the state of my mind when in the fall of 1850 there came to board with us a young woman acquaintance and friend of my wife, who had taken a small private school in our village to teach for the winter. Her name was Caroline. She was slight in build, rather tall and of a nervous temperament, in fair health, and possessed barely sufficient education to teach a primary school. She was about twenty-five years of age, and a member of the Baptist Church. Her home was in a neighboring village where the "manifestations" had occurred, and she had witnessed some of them there among her acquaintances. After she had been at our house several weeks, one Sunday afternoon, my wife, Maria, her niece, a little girl of some ten years, Caroline and myself, were sitting conversing in our sitting-room when the subject of spirit manifestation came up. I then learned for the first time that Caroline had had some experience in séances, and I anxiously inquired what they did to induce the manifestation. She told me nothing was required but to sit "passively" requesting the spirits to manifest themselves, and if there were any present who were mediumistic, the spirits would "tap," "tip a table," "write," or otherwise manifest their presence. It at once occurred to me that from all I had been able to learn on the subject, she was peculiarly well adapted by organization and temperament to be a medium, and I at once suggested that we try the experiment, and, perhaps, we might get some manifestation as well as others. All consented to this, and we sat quietly around the room where we happened to be with our hands lying in our laps. I requested: "If there is any spirit present, please make it manifest by moving one or more of our right hands." After sitting quietly and passively for, perhaps fifteen minutes, I noticed a slight tremor in Caroline's right hand. I then made a mental request, that if it was a spirit moving her hand that it take her hand to her ear. The hand increased in agitation, and soon rose from her lap, shaking violently, and went directly to her ear and then went shaking back to her lap. I was dumfounded. Could it be possible that I was in the presence of a spirit who could know and answer my secret thoughts? After a short time I rallied from my astonishment, and thought, perhaps, I had psychologized her, and that it was my will that controlled her hand. I determined to not exert my will on her and be passive myself as possible. Her hand kept going at a fearful rate, and not knowing what else to do, I went to my secretary standing in the room and took out some paper and a pencil and placed them on a small cherry table some two feet back and to the right of Caroline, and said nothing aloud, but mentally requested, that if it was a spirit shaking her hand it would write something. She at once seemed drawn by some outside force to the table, and tried to pick up the pencil, but her hand was shaking so rapidly that the pencil was thrown some distance. I picked it up and with some difficulty placed it in her hand. It was surprising how that pencil went through that hand! Between, behind and before the fingers it went, in a manner that would have done credit to a Japanese circus performer, for some time, and then flew across the room. I picked it up and replaced it in her hand, and then she began pounding the table with such violence that I finally became alarmed for the safety of her hand and requested the spirit to leave her. Instantly, all influence ceased to show itself. She opened her eyes and rubbed them and yawned like one just awaking from sleep. I inquired if she knew what she had been doing? She replied: "No." "What have I?" I asked her if she felt pain anywhere? She said, "No." I then drew her attention to her hand, and she said that was all right. She felt no soreness or lameness in that. I examined it and discovered nothing unusual about it. The table was badly scarred where the pencil had penetrated it. I told her how she had pounded, and fearing she would injure her hand had requested the spirit to leave her; but, if no harm was done her, I was anxious for the spirit to proceed; but hoped it would be less violent in its manifestations. At once her hand began gyrating, but no more violent pounding took place. She made circles and straight marks on the paper and in an hour or two I thought the medium must be tired, and asked for a rest, which was granted. In the evening we resumed our sitting, and Caroline very soon went under control of a power not her own, which seemed to be trying to control the muscles of her hand and fingers so as to write, and before we broke up her hand had scrawled out the name of Maria's father, and marked his age when he died, of which she knew nothing; neither did I know his age, and Maria assured us she was not thinking of him till his name was given. Thus the idea that any of us influenced her hand was speedily dispelled. After this, we devoted our evenings largely to séances, and she soon wrote readily and without much agitation, going at once into unconscious trance, and with her eyes shut tight would follow the

lines with her writing and go over it when done and cross each t, and dot each i, and make any corrections necessary as readily as one with their eyes open. She wrote what none of us knew, and in various languages of which she knew nothing. To illustrate: I will give two instances. One Sunday, Maria, Caroline, and I had returned from attending our (Baptist) Church. Maria and the little girl were in the kitchen getting dinner and Caroline and I were sitting in the sitting-room, when she told me a spirit had tried to influence her at Church, and it was with great difficulty she had kept her hand quiet and prevented a scene there. She blamed the spirit for trying to expose her mediumship and thus bringing her to notice and disgrace. I suggested it might be some one who had very urgent communication to make, and felt justified in drawing her attention then, and thought she ought to give the spirit a chance to communicate at once, and immediately got paper and pencil for her. She at once went into a trance, and wrote in French. She nor I could read it. It seemed like French, and on calling Maria in, who could read French, she read to us the name of one none of us had ever heard, who said he was born in Paris in a certain year, and died in New York city in a certain other year; that he was addicted to the opium habit and could not break himself of it, and at last resolved to commit suicide, which he did by taking laudanum; hoping and expecting thereby to escape from his troubles; but he had failed to do so. He believed in death, but he still lived and was not free from the damning influence of the drug. Now that he had told this to man in the flesh, he felt better.

On another occasion she wrote a communication in Latin, and signed it "Mark Anthony," giving the circumstances of his death. At this séance, contrary to the general rule, Caroline had consented to allow three strangers to her, but friends of mine, to be present. One of these was a learned Judge, who has most of the time since then occupied a place upon the bench of the Supreme Court or Court of Appeals of the State of New York; the others were an aged Baptist minister and his wife. Caroline had consented to their being present only after their pledges of strict secrecy. The Judge read the communication and pronounced it good Latin; but all of us who had any knowledge of his history, thought one of the facts stated by him was incorrect, or not in accordance with authentic history. The medium was unfamiliar with ancient history, and had never heard of Mark Anthony. The next day I investigated the matter by referring to history and found we were all mistaken and the writing was correct.

The Judge got communications from his brother and little girl that entirely satisfied him that it was they who communicated to him. In the honesty of his heart, he championed, in a public assembly, soon after the new and unpopular cause of spirit return, to the astonishment of his friends. A number of them at once got together and went to him in a body, and represented to him that such championship or confession of faith even, would be suicidal to all his aspirations for official place, and enjoined upon him to never mention the subject with approval again. They convinced him it was his duty to enjoy his faith in secret. Who shall prove that their advice was not good, considering the prejudices of the people? Lincoln could not have been President, had it been generally known that he was a Spiritualist. In our Church were two ministers, our pastor and the one above referred to. I was anxious that they should know of the phenomena and I desired their opinions on the subject. I first went to our Pastor and broke it very cautiously to him, but gave him to understand I had seen the manifestation as above related, but did not divulge the place or who was the medium. He at once pronounced it the work of the devil, and advised me to have nothing to do with it. I told him the communications were highly moral and instructive, and corresponded with much we read of in the Bible, and especially in the time of Christ, and I thought the Church should take advantage of it for its own upbuilding, that if the devil had gone to teaching such things, he was a different being from what I had supposed him to be. He said he appeared as an angel of light and would deceive, if possible the very elect, as was prophesied in the scriptures as coming to pass in the last days. He did not want to see any of the manifestations.

The old minister, not then in business, jumped at the opportunity to investigate the phenomena, and the one séance above described satisfied him and his wife; and they, following the instructions then given them, both soon became mediums, and it was their greatest joy through all the remainder of their lives on earth to see and converse with their spirit friends. In the spring, Caroline went back to her native village and married a Methodist minister, and I never heard more of her mediumship. We moved to Illinois in 1852, among strangers, and kept our standing in the Baptist Church, till we went to California in 1862, but never forgot our experience, or doubted the communion of spirits with those in the flesh, under favorable circumstances.

A WINTER MORNING'S WALK.

REV. SOLON LAVER.

"I have had a most rare vision."—*Midsummer Night's Dream.*

Having occasion to wait an hour for a train at the country station L., I determined to spend the time in a ramble over the fields. The morning was biting cold, and the ground covered with snow to the depth of several inches. But as there was a thick crust over the snow, the result of a recent thaw and succeeding freeze, walking was easy, and the cold air served to stimulate the vital forces. There were but few houses along the road on which I started out, and I was at once in the country, surrounded by open fields. When I had gone a few paces, half a mile, I climbed the road side fence, and made my way across the fields to a small stream, whose bank was fringed with trees. As I walked along, my imagination seemed to be unusually active. The currents of my mental life, unlike the currents of nature's life now locked fast by the winter's frost, seemed to flow freely, and all the forces of my soul were active and astir. In fact, my whole person seemed to become single organ of perception and reflection, drinking in and assimilating the scene that lay about me. To my quickened fancy the fields were not covered with snow and ice. Beneath the mantle of death I seemed to see the spirits of immortal flowers. The grass was withered beneath the snow, but beneath the grass itself was a field of living spirit, which, when the returning warmth of spring should quicken it, would straightway push forth into the world of matter, and take upon itself again a ver-

dant robe. I seemed to be walking among grasses and flowers; and so keen was my spiritual perception that I could almost smell the perfume of violets about my feet. My ears, tingling with the sharp wind that swept over the barren fields, could catch no vibration of air save that produced by the distant puffing of a locomotive, the occasional crowing of a cock, or the cackling of barnyard fowls; but the inner ear of my spirit seemed entranced with the song of birds, and all the merry sounds of spring. As I came to the edge of the stream, the dark waters flowing between their snowy banks seemed to sing of budding grasses and daisies, and birds that come to sip and bathe. The cakes of ice floating on the surface seemed to be water lilies, and I could almost catch the delicate perfume of their petals. I walked on, following the course of the winding stream. Now and then reality broke rudely in upon my dream, as my foot sank through a thin sheet of ice into a pool of water beneath. But in the main my illusion remained, and I lived for a time in the atmosphere and scenery of summer.

The vision that I saw beneath the barren covering of snow, the flowers and grasses of spring, seemed to me akin to the perception which pierces the cold and barren shell of imperfect human nature, and sees within the soul the germs and buds of a hidden spiritual life of good and virtue. It was the vision of the prophet and the seer, only on a lower plane. It was spirit recognizing spirit through the veil of intervening matter. What was this snow, this ice, that hid the flowers from outer sight? A vapor, condensed by cold out of the transparent air. What was this soil that covered the roots of the grasses, and hid from our eyes the germs of life that would burst at the call of the vernal sun? This, too, was but a vapor, condensed by cold out of the primeval fire mists. Deeper than snow, lower than soil, the roots of these flowers that I saw were fixed in Spirit. Under the currents of water flowed currents of the Infinite Life. Remove the snow and the ice, let the sun again turn them to vapor; remove the soil and the clay, let the furnace fires of Nature melt them again into fiery mist; yet there will remain the sea of Spirit, bearing on its bosom the manifold forms of life. Upon it will float the violet and the daisy. Above it will soar the lark and the blue bird. Over it will flit the sunshine and shadow, and sweep the breezes from spicy groves. The world of matter is but a veil hanging between our eyes and God. The soul awakened to divine perception pierces its waving fold and catches a vision of the reality that lives behind.

But I cannot describe the visions of that winter morning walk. I can only say with Bottom, in "A Midsummer Night's Dream": "I have had a most rare vision. I have had a dream—past the wit of man to say what dream it was. Man is but an ass, if he go about to expound this dream."

I returned to the station with slow and meditative steps, doubly convinced that, in the words of Prospero in "The Tempest": "Like the baseless fabric of this vision, The cloud-capped towers, the gorgeous palaces, The solemn temples, the great globe itself, Yea, which it inherit, shall dissolve; And like this insubstantial pageant faded, Leave not a wrack behind."

A Trip Through the South.

To the Editor of the Religio-Philosophical Journal:

Realizing that your correspondence and communication for the JOURNAL savors so largely of logic, psychics, physiology and other subjects that "carry weight in life," that I feel a sort of paralysis creeping over me as I assume the attitude of a correspondent, for reason that the soil of my puritanical solemnity was too thin to produce a crop, and besides it had never been watered with the tears of the damned to a degree to enrich it (I speak from a Jonathan Edwards standpoint), and life is too short on the river side of three-score and three to begin now, so I leave it for the most serious and inclined to dispute of an age, the line of passing events and tell you what I saw below the line, in the "black belt." Our party consists of three, and we had endured the rigors of a Chicago winter until it had become burdensome, and we resolved to unbuckle every strap and just let ourselves loose onto the solid south, regardless of consequences. We fixed upon Friday as a lucky day and if ever there was a time when it was good to leave the Garden City for the everglades, that was the day. The clouds were just doing their best to make up for the little snow of the winter, as we left the city limits, but ere long it changed to sleet, then rain, and lastly mist, till the fog settled down upon us and obscured our way, so we had only one alternative to stick to the rails and trust to luck. A freight ahead of us, however, had failed to "luff" in time and had gone into the ditch, which, when discovered by our fellow passengers, made me think we had struck a brimstone mine. Five hours delay; we entered Louisville at 12 o'clock.

Two days in Louisville sufficed as our entrance into the "slave belt," and Monday found us outside of the city of "Navy Plug," "Old Judge," etc. Being Sunday I took occasion, however, to attend a spiritual lecture. In the 135 miles to Nashville we passed through a typical slave region gone to seed. Picanninies, coons, and Dinahs in profusion, and "varment" were visible at every station, while the old time windowless cabins dotted the landscape, which seemed to carry out Judge Taney's theory that "the black man has no rights that white men are bound to respect," a theory which he left behind him, and has learned to be different.

Nashville—city of one hundred thousand souls! Souls? Yes, I think that's what they call it; still if we accept the slaveholder's theory that "niggers" have no souls, we must abate the number one half, for it is estimated that one half of the population are blacks. A day spent in looking over the town impels us to record an ancient, slow-going specimen of a southern city, the Vanderbilt University taking first place in the list of interesting points, and for liberality of spirit, it does credit to a man of small means. Vast grounds, a liberal display of buildings and fine landscape gardening are its prominent features; but the last thought has expression in the erection of a fine building devoted to mechanical education upon which my interest centered as the only useful study within the enclosure. I noticed a tomb or an enclosure surrounding the remains of a departed Bishop, conspicuous within the grounds, and I wondered now that the Commodore and Bishop have leisure from railroad and theology, where money getting and pious adoration cut no figure, if they are not holding a perpetual indignation meeting over lost opportunities, and beating a continuous tattoo upon the headboard of Wall Street and Methodist North and South, for they have had truth forced upon them that is not watered. A visit to the celebrated "Bell Meade" stock farm, six miles out of the city, by carriage, we found interesting, being admirers of the noble animal, although my fancy does not

run to racing stock, especially runners, but as to trotters,—well, if you should be attacked with enlargement of the heart, and with malice aforethought, conceal a 2:30 trotter in my stables, and properly apologize—well, try it. I'm not cruel, and I know editors are just doing those things for jokes, and I like jokes, especially practical ones.

Our next resting point was Montgomery, the city of unsavory rebel legislation. 7:30 brought us within its limits, where we found most excellent quarters at the New Windsor. I find I had misjudged the eating accommodations of the South, for we have met the best of hotels, and it seems the Northern spirit it has caught on quite firmly, and, through the direct way to his affections, the stomach, is winning his here. I visited the capitol where Jeff sat and guided the tab of Confederacy, through the waters of slavery, into the sea of oblivion. From the dome we looked over the slow old town of 30,000 inhabitants, with nothing of interest to hold the eye, save a monument now half completed, to the Confederate dead soldiers which will be very beautiful when finished.

The city of Birmingham through which we passed before reaching Montgomery is a striking exception to the rule in the South. The "Magic City" it is called, and truly so it seems to be, for I learn that it is the outcome of northern skill and push; a city now estimated at 75,000 inhabitants, mostly from three years growth. Stakes mark lines of avenues for five miles out of the city, and property is higher there than in New York city or Chicago. Its combination of ore, coal, and other necessities for iron making, are superior to any place in the world.

Ocean Springs, our present and last point before reaching New Orleans, is the winter resort for northern, and summer resort for southern people. It is located on the gulf, and its guests are mostly at present from the north-west. There was one invalid party from Troy, New York, but Chicago, St. Paul, Muskegon, Grand Rapids and St. Louis make up most of the list. Splendid fishing and hunting, a good hotel, at seven to ten dollars per week for board, and pleasant guests are the inducements offered here. An Illinoisan has just purchased 26,000 acres of land near the town at \$50 per acre, and has now growing all of the small fruits, melons, pears, quinces, persimmons, grapes, and much other garden produce, including twelve acres of peas, which it is hoped may help the price in our market to a nearer purchasing point. Old slaveholders are beginning to acknowledge the value of Northern energy and capital, and the South, now that slavery is extinct, has a future to be desired.

Ocean Springs, Mississippi. A. F. C.

A PHANTOM PLOWMAN.

Tuskaloosa Has a Haunted House.

A Weird Tale of Love and Tragedy.

HYPNOTIZED BY THE PHONOGRAPH.

In the northwest corner of Lower Merion township, Montgomery county, Pa., a terrible hubbub has been raised by a phantom farmer, who is nightly seen plowing in a field. The apparition was first discovered about three weeks ago by a farm hand who was returning late from courting a pretty maid. Emerging from a wooded pathway that skirted an old forest for miles, this rustic was startled to hear a sepulchral voice commanding a team to halt. He looked in vain about the place for a moment or two, and was about moving on again when the same sound fell on his ear. A shiver crept down his spinal column as he heard the creaking of an unseen harness, and this terror was far from being allayed by the whinny of a horse almost directly before him. At that moment the new moon stole over the neighboring tree tops, and in its misty light the rural swain plainly saw the phantom farmer. It was clearly outlined against the dark back ground and its two hands held in steady grasp the projecting handles of a plow. Before it marched a pair of spirited horses, dimly outlined in the misty light, their heads erect and their eyes flashing fire as they moved hastily along. The young man waited another moment to reassure himself, and was about to take to his heels when plowman, horses and plow suddenly vanished. Then he, too, fled in wild alarm.

At Silas Brown's corner grocery on the night succeeding this, the young man, Albert Cooper by name, told this startling story. Brown, like many of the loungers in the store, smiled incredulously, and advised Cooper to "reform." A discussion arose, in which hot words were made that Cooper was drawing the long bow.

The upshot of the matter was that the crowd adjourned to the alleged scene of the ghost's operations to verify or disprove Cooper's tale.

They had not long to wait. Without the noises that had warned Cooper the night before, the phantom farmer appeared before the eyes of the seven men who sat upon the fence, or, to be more accurate, who almost fell from it in terror. His long white hair and beard streamed in the passing wind. No hat was on his head nor could any portion of his face be seen except the glistening eyes. These shot out from a height of more than seven feet from the ground, indicating that the spectral granger was taller than the average of human kind. About his body, which could not well be traced, there was a phosphorescent glow which dazzled the eyes of the terrified spectators and shone far ahead of the steadily moving horses. The plow he leaned on seemed of skeleton frame, but it tossed off the soft, moist earth as easily as a steamer turns the river waves. On he came, the horses seeming to exhale fire, their heads erect and arching, and footfalls as firm and clear as any the watchers ever heard. At the corner of the field they turned obediently at a word from their spectral driver, and again passed before the affrighted spectators, who thereupon fled in haste.

On the following morning a crowd of rustics determined to go to the field and see whether any trace of the farmer could be found. As they came in sight of the inclosure one of the number exclaimed in astonishment: "I'll be darned if the thing doesn't plow, sure enough." He was right. One-half of the field had been gone over, evidently by no novice. The furrows were not quite so broad as those made by an ordinary plowman, but they were less ragged and more deep, and were as straight as the most experienced eyes could make them. A day or two after the same group went out to view the fields again, and this time they found that the phantom had finished his work. The owner of the field was one of the number, and he took a solemn oath that he had not turned a sod in the inclosure.—*St. Louis Globe Democrat.*

A HAUNTED HOUSE.

Tuskaloosa has a haunted house! There can be no doubt about it, as the fact is vouched for by a lady of the highest social position,

and of the utmost intelligence. Respondent will refrain from giving as that would no doubt displease the ps. who underwent the startling experience set forth below. The house in question is one of the many princely old mansions that thit city possesses, which are monuments of antit bellum days, when gay Tuskaloosa was the State capital, and the home of wealthy planters who, leaving their plantations in charge of overseers, came here to dwell and mingle in the gaieties of the social life of the capital. Many are the stories that are told of those good old days, when beautiful and accomplished belles and elegant beaux from every portion of the State gathered in this fair city which was the recognized social center.

The incident which I am about to relate occurred several weeks since, and but few people know anything of it. Preparations were being made for the marriage of one of the young ladies of the household, the time was drawing near and but two days would elapse ere the dawn of the wedding day. It was about 9 o'clock in the evening. The bride-elect came tripping down the stairway, singing a merry snatch song. She proceeded at once to the drawing room, opened the door and looked in and observed a lady dressed in white, standing at the further end, whom she supposed was her Aunt —. Advancing down the room she spoke to her, but received no response. By this time she was within a few feet of the lady, and she repeated her remark, when suddenly, to her utterable horror and consternation, the figure vanished as completely as though swallowed by the earth. With a scream of terror the young lady fled from the room and rushed to an adjoining room, where her mother and others were, she fainted dead away. When she was sufficiently recovered she told her experience. A search of the premises was made, but no light could be thrown on the identity of the ghostly visitant. It has since developed that others have seen the apparition, and it always appears dressed in white, as seen by the young lady.—*Herald, Birmingham, Ala.*

A WEIRD TALE.

Some time ago the wife of a wine merchant living in a large town in the Gironde was found dead in bed. A letter by her side explained the circumstances of her death. She had she said, taken poison, being tired of life. The tragedy created a profound sensation in town, where both husband and wife were well known. The loss was all the greater for the husband, who was overwhelmed with commiseration. The wife was buried, the husband's distress not being in any appreciable degree modified by the circumstance that a large rent list that had formed her income came into his hands. At the end of the year he had so far recovered from the blow as to contemplate a fresh marriage with a young widow who would bring another income.

All was ready for the wedding, when it was interrupted by the arrest of the intended bridegroom on the charge of murdering his first wife. The weird story came out in court from the lips of the woman who had nursed madame's three children, and was still in her service at the time of her death. On the night of the tragedy she, entering the room, had seen monsieur in the act of mesmerizing his wife. Attracted by a vague fear, she had listened at the door, had heard the husband dictate to the wife the letter which was found by her bedside, and heard him command her to take poison which he had prepared. She had kept silent till her tongue was loosened by the fresh outrage contemplated to her dead mistress by the new marriage.

THE PHONOGRAPH.

Dr. Pinel, of Paris, is said to have succeeded in hypnotizing several subjects by means of the phonograph. All the commands given through this channel were, he declares, as readily obeyed as those which he uttered directly, and "suggestions" of every possible sort were as effectually communicated through the medium of the machine as if made viva voce. The conclusion which he deduces from his experiments is that the received theory of a magnetic current passing from the operator to the subject is entirely baseless, and that the real cause of the phenomena of hypnotism is nervous derangement on the part of those subject to them.—*New York Telegram.*

An Impracticable Proposition.

To the Editor of the Religio-Philosophical Journal:

I have delayed a notice of your racy editorial with the above heading, in the JOURNAL of Feb. 23rd, in order to procure the book you so highly commended, entitled "The Virtues and their Reasons." I have just finished its examination. It is a good book and is full of good reading, but it is not a manual suited to moral instruction in common schools. Lawyer Bierbower's book is a step in the right direction and ought to have a wide circulation, but will never be used to any great extent as a school manual. But a word with you, my dear friend. The first thing that strikes a judicial mind in your editorial is the fact that you boldly pronounce my proposition to secure a manual of moral instruction in our common school to which nobody can reasonably object, impracticable, and then soon after as positively assert that "such a work as Dr. Westbrook has in mind is already extant!" You then proceed to give a first class "notice" of Mr. Bierbower's book, leaving the sagacious reader to suspect that your real object was not so much to criticize me as to puff my brother lawyer! All right. I can stand it. But I, too, am a lawyer, and shall probably never get over the professional habit of "jawing back!" Your want of faith in the success of my proposition, I think, arises from the unjustifiable assumption that the committee or judges to pass upon the proposed prize manual must represent Catholics and Protestants, and all the evangelical sects, as well as Jews and Freethinkers, and that they must all agree and approve the principles of the proposed manual. Nothing could be further from my thought. My words in describing the work desired were: "Showing how the purest principles of morality can be taught in schools without teaching such religious doctrines as could justly be offensive to Catholics or Protestants, orthodox or other Christians, not excluding Jews and Free-thinkers." Now I respectfully submit that there is a wide difference between a scheme of moral instruction, to which no sect or party could reasonably object as offensive, and a scheme which should harmonize the conflicting views of extremists of all classes, so as to receive their approval. The fact is that the Government of these United States is founded on the secular principle, pure and simple, and State schools must necessarily be conducted on the secular principle, so as not to give just cause of complaint to religious sectaries, or to citizens who have no religious prepossessions whatever. That

the public school question can only be settled on the secular principle, I deem a forborne conclusion. That a manual of moral instruction suited to our free, unsectarian, secular schools is greatly needed, none can safely deny. That a book on morals can be written that cannot be justly offensive to Catholics or Protestants, believers or unbelievers in the Christian religion, my brother lawyer of Chicago has demonstrated, and my friend Col. Bundy has tacitly admitted, and in due time, a manual of moral instruction for schools, specially arranged for the aid and guidance of teachers, rather than for the reading and study of pupils will make its appearance, and will be sure to be hailed with joyful greeting by all true patriots, however sacerdotalists and bigots may howl! Secular schools or no state schools is the practical alternative, and the people will promptly meet it at the proper time.

B. WESTBROOK.

Philadelphia, March 9th, 1889.

We do not care to prolong this discussion. "Sagacious" people who read the JOURNAL know well that we do not "puff" anybody, if by that is meant unwarranted or unseasonable commendation. Dr. Westbrock arrogates the right to decide what may or may not be "justly offensive to Catholics or Protestants." Our only point is that Catholics and Protestants will not voluntarily grant him any such prerogative—that is all.

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

SOME WOMEN OPPONENTS OF SUFFRAGE.

It has always seemed to me so against nature and reason for any woman to oppose the political enfranchisement of her sex, that I have pondered much over the possible underlying reasons that have led some women to rush into print with a rebash of the often-refuted, worn-out masculine arguments against woman suffrage, through which they have gained a temporary notoriety! And really, the only answer my mental queries have received from my reason is the echo of the word "notoriety."

Women like Mrs. E. Lynn Linton, Julia Fletcher (Geo. Fleming), Mrs. A. D. Whitney, Kate Gannett Wells, Clara Leonard, and Miss M. A. Hardaker, all intellectually superior women of brilliant talent, who individually often gave the lie to their own definitions of "woman's sphere," by appearing unabashed before the public in various capacities; have persisted in degrading as unwomanly and unbecoming any attempt of their sex to participate in the governmental affairs which vitally concern the well being of that sex. These remonstrants, while declaring with Mrs. Leonard that woman's place is in the background, in the home, whence she should be content to "sway and govern men," not directly, through the honest expression of her opinion, but by those gentle influences designed by the Creator to subvert man's rude nature," have not hesitated to accept for themselves public positions from which even some men would shrink.

One would naturally suppose that a woman opposed, on the ground of its weakness, to the idea of her sex taking so simple a part in politics as the silent expression of a political wish or opinion through the instrumentality of the ballot, that

"Weapon which comes down as still as snowflakes fall upon the sod,
Yet executes the freeman's will."
As lightning does the will of God,"

would at least hesitate about accepting for herself any public position, or making any public expression in print or on the platform, of her personal opinions on any subject whatever, and especially on so political a subject as that of the ballot. Yet when we inquire into the history of those women whose utterances against the political enfranchisement of their sex is on record, we are surprised to find that personally they have rather sought for than evaded the publicity they profess to think so prejudicial to "all the sweet womanly virtues."

Mrs. E. Lynn Linton, the English remonstrant who is now between sixty and seventy years of age, who is the author of many brilliant novels, some of them, such as "Under Which Lords?" and other works of decidedly radical tendencies, and who did not hesitate to stand fire as the writer of "The Girl of the Period" articles, nor fear to enter into polemical contest with Gladstone himself, is surely not the right woman to advise women generally to keep in their spheres, and out of politics. I may say further, that she is described to me by one who knows her, as "a fine high-bred woman, in excellent health, large, assertive, and not at all sentimental or spiritualistic." It was added that she and her husband, W. J. Linton, also a writer of note, get along most harmoniously when farthest apart, and they generally manage to keep in this harmonious condition. Another who opposes woman's suffrage in the reviews and magazines, is the eccentric author of "Kismet," "The Truth About Clement Kerr," and other works. Miss Julia Fletcher, whose pen name is a masculine one, "Geo. Fleming," she is the daughter of Rev. J. C. Fletcher, formerly U. S. Minister to Brazil, and a traveller, author and lecturer of some repute, and while preaching to her sister women about the limitations of sex, seems herself willing to pose in unique roles before the public eye, and to try her own power and possibilities in various new directions.

Kate Gannett Wells of Boston, is one of the most active and virulent of the opponents of suffrage for her sex, mainly on the ground that women's home duties necessarily take all their time, so that they have no time to discuss or understand political questions. Yet Mrs. Wells herself, although a good wife and mother, is said to be a member of fourteen different societies, holding office in many of them and attending most of the meetings, besides finding time to write articles against woman suffrage, to attend all the hearings given the "remonstrants" by the Massachusetts Legislature, write novels, and prepare and deliver lectures before the public on many subjects. Certainly, she is not speaking for herself when she pleads woman's home duties as an obstacle in the way of the elective franchise. And now that she is a member of the Massachusetts State Board of Education, appointed thereto by a governor who believes in woman suffrage, any further remonstrance from her against the assumption by women of political duties will come with very bad grace, indeed.

The readers of Mrs. A. D. T. Whitney's encouraging stories for girls in which she extols all brave and daring ventures on their part, and teaches them lessons of self-respect and self-dependence would never dream that she herself, a prominent person (before the reading public, at least), could be brought to

publicly protest against a "like liberty for all" women, as she takes for herself, the liberty of thinking and acting for themselves, or expressing their thought by the act of voting.

Mrs. Clara T. Leonard, of Massachusetts, one of the fairest and soundest reasoners on the wrong side of the woman question, grows specially pathetic when showing the good influence of woman in the home and how divine and heavenly is her mission of wife and mother, which, according to Mrs. Leonard's written and spoken theory, must preclude all participation by this ideal woman in public work, especially politics. But like the other remonstrants, Mrs. Leonard didn't include herself in speaking of her sex, for even while she wrote thus, in addition to the "divine influence" she was exerting in her home, she was writing articles against woman's suffrage, sending remonstrances to the State Legislature, doing excellent work as a member of the State Board of Charities, visiting pauper institutions and making out full reports of their condition, and she even had such supreme faith in her own judgment as an individual—though "yet a woman"—that she dared engage in a public discussion in regard to one of these institutions with the Supreme Executive of the State, disagreeing with the governor himself. Husbands, sons, and brothers, according to her theory, could best represent the average woman of Massachusetts, but she asked no male relative to represent her in her controversy with Gov. Ben. Butler in the Tewksbury affair.

Miss M. A. Hardaker, whose strong, well-written articles on "Brain and Sex," arguing against the intellectual equality of women with men, published in the *North American Review*, and *Popular Science Monthly*, aroused much earnest discussion of the question, was a woman who personally never doubted her own intellectual equality with any man, nor had she any need to. Diametrically opposed on almost every subject, as she and I were, yet for two or three years before her death, we were intimate friends, though I must own that the friendship for me was the outcome of her earlier friendship for "the man of the house." She was in herself a refutation of all her libels on womanhood. There was nothing coarse grained about her, much that was brave, noble, self-dependent, even lovable. But she asked no favors, feared nothing, and scorned too much.

A slight, frail figure, weighing about one hundred pounds, a small, pale face, with square-set, resolute jaws, dark-blue, beautiful, expressive eyes; an irradiating smile, a thrilling voice, an argumentative, judicial, self-possessed manner, a sweet coldness of tone—that was the woman who aroused hundreds of other women to anger. She aroused me to anger, too, while still I admired, loved—and was sorry for her. She did not love women—she was a favorite of men by reason of her frankly expressed admiration of them simply as men, though she greatly preferred intellectual men as her friends. But she dearly loved controversy; that was one of the claims I had upon her. I would not listen silently to her attacks upon her sex, and I came to understand the mischievous gleam in the deep-blue eyes as she uttered some heavy about women, then hid her smiling face in mock deprecation in her small hands, as if to ward off my wrath after she had hurled her bomb. Sometimes her familiar tap was heard at our door at a late hour, as she was returning from some meeting or lecture which she was to write up for the next morning's *Transcript* before she went to bed. How often after describing to us her evening's experiences, she would quote in sweet, slow, scornful tones, Carlyle's words: "Fifty millions of people—mostly fools." A bright, independent, fearless little woman—quite the bravest woman I ever knew, brave even in the face of death, who won her way alone with out money or influential friends. She was a student at Meadville Academy, a graduate and teacher at Rutgers, N. Y. Female College. She was given the degrees of A. M. and Ph. D., from two colleges. She earned money to carry her to Germany, where she taught for two years and studied German. She was a self-taught artist, and after her return to America, wrote art criticisms for several journals. She was first reporter, then editorial writer on the Boston *Daily Transcript*, a position which she held till the hour of her death. She was one of the founders of the Parker Memorial Science Class of Boston, Mass., where we first met her. She was an enthusiastic lover of Browning, Goethe, Bismarck, Haackel, Huxley and Darwin. The only woman I could bring her to acknowledge as being at all worth study, was "George Eliot." She wrote some of the most intellectual and brilliant editorials on her favorite subjects which ever appeared in the *Transcript*. I knew her unique and clear style so well that I always recognized her unsigned editorials, and generally spoke of them, but if I did not, she questioned me as to whether I had noticed them or not, for her self-appreciation was commensurate with her depreciation of most other women. In short she was in herself a refutation of all her theories on the woman question, even to her interest in politics. I quite well remember meeting her immediately after Benj. F. Butler had been elected Governor of Massachusetts, an election to which she was much opposed. She began talking of it at once, seeming quite sure of my sympathy. "I just feel like sitting down and crying," she said, "I am ashamed of Massachusetts; are not you?" The opportunity offered proved too strong for me. "I don't know what you mean," I said. "Don't you know that you have proved in the *Popular Science Monthly*, that women's brains weigh less than men's; that the smaller the person the less they eat and the less they know—you are a little woman, you can't eat much, and you must have a small brain, 'the consensus of the competent' is against you, the brains of the community, the majority of the male voters, have put this man in, and having read your articles, I am constrained to believe that it is none of your or my business." She looked at me dubiously a moment; then she smiled, but made no reply.

The time is coming, history demands some little record of this transitional stage of the woman's movement, and I have made this record in the hope that it will make some things clearer than they otherwise would be in relation to the phase of remonstrant petitions.

A STUDY OF MAN.

The Way to Health.

The volume with this title, just published by Robt. Clarke & Co., Cincinnati, is philosophical in its nature, and is not a book that can be hastily read or judged. Its author, Dr. J. D. Buck, of this city, has no doubt labored on it for years. He has given in it the essence of mature experience and reflection, and also of that deeper insight of which every mind has a share, however difficult it may be to interpret and express.

Many philosophical ideas are advanced concerning health and disease. "All evil passions and unworthy thought," the author says, "vitiate the bodily secretions, and in time mold the tissues so that re-

current is automatic. If health in its broadest sense is harmony, then that harmony concerns body and mind, no less than body and vitality. Whenever intelligent human beings shall take as much pains to keep their minds clear as to keep their bodies clean; whenever these shall realize that even perfect health, noble powers, and splendid opportunities are but the beginning of real life on earth, then only will man have entered his birthright, and begun to improve the divinity that is above him. The science of medicine has little regard for anything beyond man's physical being. . . . More than half our diseases, counting criminals and so-called unfortunates, are of mental origin. Vicious habits of thought, greed for place, power and for gold, selfishness in every devil's garb crush out the light of love and disease all humanity. The laws of health are few and simple; the means of restoration to health, which people are not hopelessly diseased, are usually simple also; but the laws and measures have strict regard to the mind as well as to the body, and no less to the body politic. . . . Everything possible is done to increase the predisposition to disease in the young by encouraging precocity and disregarding maturation. The best service of the best physician consists in teaching people how not to be sick. . . . What man most needs is a knowledge of his own nature, and of the laws of nature that course to health of body and health of mind. . . . There is no end of new remedies and new methods of medicine, but there is far too little attention paid to the promotion and preservation of health, and toward this end, the mental conditions, habits of thought and ideals in life have quite as much to do as any more bodily functions. We need less of mind cure, and far more of mind health; we need higher ideals in life, pursued with more zeal; we need no concentration of energies on more noble purposes; we need mental exaltation that shall be able to see beyond self and that shall be supported by health of body, and thus be capable of unwearied exercise, and not unsettle the reason, nor relax into ennui and imbecility."

Dr. Buck has produced in this volume a remarkable review; but his knowledge on the nature and destiny of human life, in biology, psychology and physiology it is a condensed treatise, able and without obscurity. In moral purpose it is elevated and no one could read, or rather study, its wise and enlightening views without special instruction and general benefit.—*Commercial Gazette, Cincinnati.*

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

SKETCHES OF THE SCIENTIFIC DISPENSATION OF A NEW RELIGION. By Singleton W. Davis, San Diego, Cal.

This 64 page pamphlet is above the common order. The author discusses the questions arising in the conflict between Science and Religion in an able manner, and praiseworthy tolerance. If he claims to be composed of the best cases, setting it in type, without first writing it, certainly is a remarkable composition. He says a revolution is in progress; the combat between science and superstition, reason and science take in the field of all that is knowable, and religion, as part of the knowable, belongs to them. Wisdom is the redeemer, righteousness the saviour. He thinks the evidence of immortality not yet scientifically demonstrative, but that it will be. Morality is the basis of religion, which is subject to the general law of evolution.

THE SAFE SIDE. A theistic refutation of the Divinity of Christ. By Richard M. Mitchell. Chicago: M. Mitchell, 6141 Stewart Avenue, 1887, pp. 335.

Mr. Mitchell is a firm believer in God, in rational religion and in the immortality of the soul, but in the divinity of Christ he has no belief, and against this dogma he writes intelligently, earnestly and with considerable learning and ability. "The atonement of Christ," he says, "ought to be arrested by the solemn fact that the first step in worshipping Christ consists in defaming God. It cannot be shown how Christ is a savior without representing God to have made a partial failure. The united voice of Christendom throughout the Christian era proclaiming that God was circumvented by an independent and inferior power, constitutes the greatest insult that man has ever offered to his Creator, and that insult has borne its natural fruit and been the greatest misfortune mankind has ever known."

The volume contains twenty-one chapters, the titles of which, such as "Guiding Nature of the Mental Faculties," "The Reasoning and Religious Faculties," "The Christian Religion," "Cause of the Crucifixion," "The Teachings of Christ," "Josephus," "St. Paul," "The Fourth Gospel," "Immortality," etc., give an idea of the scope of the work, reminding us that it is written from a theistic and anti-Christian standpoint. The reasoning is clear and logical, the style direct and forcible, and the conclusions are those of a man who has evidently given much thought to religious subjects. Such thought is always entitled to respectful consideration whether we can always concur in it or not; and stamped with the author's individual peculiarities of expression and combination, such thought is often valuable to readers even though it has been preceded by Mr. Mitchell's views in the main, certainly have been by other writers.

BEYOND THE GRAVE. A Dream. By John Franklin Clark. 34 pp. New York: American News Co. 25 cents.

This drama is written mostly in blank verse, and its scenes are laid partly on earth and partly in the "first supermundane sphere of earth." In the first scene the poet Edgar A. Poe is murdered in the streets of Baltimore. The murderer sees the angel Lenore ministering to the dying Poe, and overcomes with terror and bewilderment. In succeeding scenes the poet is shown the condition and experience of the Poet and his murderer in the spirit country. Poe is greeted by Tasso and Sappho, his spirit-father and mother and is reunited to his "Lost Lenore." The remorse of the murderer, who is ministered unto by Aaron Burr, who called him a "loving man," is forgiven by Poe, who is depicted in strong colors. The drama concludes with the inspirational poem by Miss Lizzie Doten, in which Poe bids farewell to earth.

New Books Received.

What the Angels Came to Teach. The Spiritual Philosophy Condensed into a Nutshell. By Dean Clarke.

Creation of the World; a short essay on the Life of Christ. New York: Fowler & Wells.

From Purdy Publishing Co., Chicago, the following:

My Progress in Christian Science. By Elvira. Price, 25 cents.

Life is Worth Living. By Elvira. Price, 25 cents.

Truths that I have Treasured. By Susan Wood Burnham. Price, 50 cents.

Condensed Thoughts about Christian Science. By Dr. William H. Holcombe. Price, 25 cents.

Pericarpic Theory of Physical Existence and its Sequel preliminary to Cosmology and Philosophy proposed by George Stearns. Hudson, Mass.: Published by the author. Price, \$2.00.

Profit Sharing Between Employer and Employee. A study in the evolution of the wages system. By Nicholas Paine Gilman. Boston and New York: Houghton, Mifflin & Co. Price, \$1.75.

Spiritual Evidences. By Frank Sweet. Kirksville, Mo.: Published by the author. Price, 25 cents.

Esays, Religious, Social, Political. By David Atwood Wasson. With a Biographical Sketch by O. B. Frothingham. Boston: Lee & Shepard. Price, \$1.25.

The Stalwarts; or Who Were to Blame? A novel portraying Fifty Years of American History. By Frances Marie Norton, the only sister of Charles J. Guiteau. Chicago: Published by the author. Price, \$1.50.

Henderson's American Farmer's Manual for this season is out and contains a comprehensive and useful list of grasses, plants, cereals and root crops together with a great deal of useful information on agricultural subjects. It will be mailed free to any address by Peter Henderson & Co., New York City.



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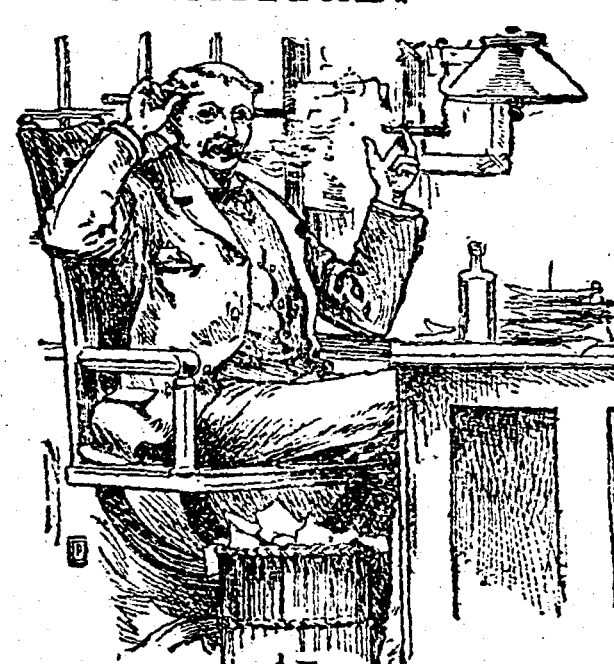
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CHICAGO, ILL., Saturday, March 30, 1889.

Mesmerism, Hypnotism, Mediumism.

To those who regard Spiritualism as a branch of natural science to be pursued after the common sense methods of research, the advice of Herr Lucian Pusch, in *Light of Dec. 22, 1888*, will indeed be a warning, though not in the sense intended by him or his translator from *Neue Spiritualistische Blätter*. The advice given as to the development of mediums is to let them do what they like, and say what they like for an unlimited period, listening patiently for any word of truth and soberness that may fall from their lips even after the lapse of years! While conceding the fact that development should not under any circumstances be forced, the JOURNAL asserts as an unquestionable logical fact, that, if the tendency to mental weakness or imposition be present in the medium, this freedom from moral control by the sitters is well calculated to bring about the very state of affairs they wish to avoid.

In this instance "silence gives consent," is taken by the medium in a literal sense. It may be said that mediums find too much credulity in place of the opposite phase of the mental disposition. A healthy and honest skepticism is not calculated to injure or discompose an honest medium, and only those who are naturally candid should be permitted by their friends to appear before the public.

The conduct of affairs in the private family circle is, of course, another thing, and years may be profitably spent in psychological investigation of the kind proposed; but, nevertheless it must be remembered that where the spontaneous flow is not present more harm than good is done by developing weak mediums out of improper material.

Herr Pusch holds some extraordinary views on the subject of magnetism. He says: "Persons who only look for table-tilting have no idea of the importance of the magnetic chain of hands upon the table, and that the latter is necessary to establish a magnetic connection between human beings and the vegetable world; that is between human magnetism and that of plants; therefore, for magnetizing a table, as it is of wood, a piece of wood may be laid from one table to another and held; by which means the magnetic fluid necessary to the material manifestations of the spirits is set free to act upon the nerves of the mediums." Such talk as this has neither sense nor reason to back it up and is well calculated to make educated people laugh at Spiritualists who are weak enough to permit such statements to pass unchallenged.

In the above quotation there does not appear to be the faintest recognition of the fact that the nervous system of the medium is the gateway between the two worlds, if for a moment we allow ourselves to regard them as separate. It may be said with every indication of truth that the animal magnetic or polar stuff originating from the medium, and possibly the sitters in the circle also, is the vehicle for the manifestation of the will of the spirit in terms of material energy; but to say that the magnetism comes from elsewhere, and acting on the nerves of the medium enables the spirits to manifest themselves, is simply to invert the order of nature and prevent any scientific investigation of the subject from the side of physiology.

Herr Pusch has changed his views regarding the use of hypnotism in the development of mediums; he now believes that "mediums may be developed by magnetizing as well as by table sittings." He advises caution in the use of hypnotism as injurious to the eyes, a statement which may pass without

contradiction since on occasions the accommodation of the eye is affected by straining and hard gazing during the process. But what is implied when it is said that "hypnotism is similar to magnetism"? No attempt is made by Herr Pusch to trace this similarity.

Magnetism involves the presence and operation of polar forces; hypnotism the existence or production of a special kind of nervous sleep.

The term development is used to cover the establishment of the sensitive state in an orderly and coherent manner, whereby distinctive psychological laws can individually manifest themselves, without mutual interference and apparent contradiction. Now, whether this characteristic condition be brought about most easily and satisfactorily by hypnotism or mesmerism or by patiently waiting for results in a spirit circle, is a matter which is determined by the individual case itself and is, therefore, but understood after its actual occurrence. There is no doubt but that hypnotism in the hands of those who understand it is a most certain method of establishing fixed conditions of the nervous system which are necessary to the manifestation of all the results of suggestion from the ordinary side of impression, but how far what is known to the physiological expert as the hypnotic state resembles the condition of the medium through whom an extramundane intelligence is expressing itself, is in the present stage of our knowledge a matter of speculation grounded on analogy.

It would appear as a true and logical inference that the function of the medium is, in its essential features, that of the translation of impressions, which the sensitive state enables him to select from the heterogeneous mass of psychical impacts which are constantly assailing the nervous organism, supposing we are surrounded by spirits. The resonator is used in acoustic studies to pick out from a confused babel of sounds, the note to which it itself vibrates, being specially prepared for the purpose, and, therefore, exclusive of other notes. So it is in a measure with mediums. We must never forget that spirit is only known by its manifestations, and that, therefore, we can never expect to obtain from a man now dead, as the saying is, whom we once knew on earth, more than we got from him then—but rather less—and that was only the signs of the presence of a spirit; therefore, when we say that the medium is a translator into the language which we can understand, of special signs, which he is capable of appreciating, we do not in any way derogate from the dignity of spirit communions by attempting to place it side by side and in the front rank with true psychological processes, which we do to a greater or less extent understand.

When we say that the results of hypnotism are produced by suggestion, we imply by that term the condition which starts the physical chain of events which culminates in a certain mental state or physical act. Here, though the suggestion comes from without, the physical forces are provided by the vital economy of the subject upon whom the suggestion acts. When, on the other hand, the subject is in mesmeric or magnetic rapport with the operator, the latter may do the thinking, feeling, or willing, and the physical forces of the medium's organism are guided through the pre-established harmony of the two nervous systems, so as to have the same resultant as those of the operator, without the conscious picture which the spoken word offers to be filled in by the hypnotized subject.

The suggestion in the first instance effects what is due to the rapport in the second. The compound being in the second case in which one part is active and the other passive, is the strict analogue of that condition which obtains in the hypnotic state when that interpenetrating unity which is the basis of personality or individuality is thrown into abeyance, leaving the pseudo real, i.e., that which is believed to be real and true, at the mercy of any artificial or fortuitous physical combinations determined by the suggestion, however outré or impossible. Spiritualism loses nothing by taking its proper place as a science and adapting to its requirements the methods of the better understood departments of natural knowledge. A spirit being to all intents and purposes a man, acts upon a man on earth in some way analogous to that in which men on earth act upon one another. If we call the action through rapport and the old-fashioned mesmerism hetero-magnetism, and the action through suggestion or self-manipulation, auto-magnetism, we can provisionally call the action of a spirit upon a mortal psycho-magnetism, being guided to this classification by the light of analogy, leaving it entirely an open question, as beyond our present capacity, how one spirit acts upon another outside the limitations of earth life.

Experience shows us that mediums, who are presumably acted upon by spirits, behave as if what we have provisionally termed psycho-magnetism partook at one time of the nature of auto-mesmerism or hypnotism, the spirit acting by suggestion, while at another time the influence corresponded to hetero-magnetism or mesmerism, the spirit acting by influx. The mental condition of the medium during manifestations is the best guide as to which category the spirit influence should be referred to. A certain amount of confirmation of the accuracy of these views is furnished by the consideration of the extreme case, in which mediums of the highest type are impressed to the performance of remarkable acts or the exposition of new truths without any recognition of the slight-

est interference with their own identity. This type of mediumship, which, with genius, seems most difficult to bring within the range of a general theory, according to the above explanation would correspond to the most normal form of suggestion.

We thus see that mesmerism, hypnotism and mediumism are included under one general class, and that magnetism is the physical expression of the law of polarity, under which form spirit always manifests its activity, and to which form the instrumentation of animal intelligence is obliged to conform.

The above remarks may be taken as an indirect argument, from analogy, in favor of the spiritual hypothesis.

Shall Religion be Taught in the Public Schools?

The "God in the Constitution" movement was at first ridiculed as an effort of cranks, who would have small following, and the intelligence of the American people was relied on to prevent any harmful growth of the so-called "reform." But it has been proved that however intelligent certain classes may be, the larger class is too ignorant or indolent to think, and are blindly led; or, if informed, they are swayed by superstition fostered by their education. This movement has entered the political field through summary legislation; not that its leaders cared so much for the temperance cause, but it furnished a means for requiring the observance of Sunday. If they could close the saloons on Sunday, it would give them a precedent and the day might then be hedged in other directions. They express great pity and the deepest commiseration for the working men, and demand a day of rest for them. A day of rest is excellent and necessary for the health and continued life of the working man, but he ought to be allowed liberty to enjoy himself on that day as he pleases. The "reformers" would give him no Sunday paper; they would close public libraries and places of amusement; they would make it a crime for him to go to the sea shore or into the forest; they would compel him to attend church or remain idly at home. If he attend church, there will be no seat offered him among those who have grown wealthy by his toil. The working men are too well informed to be deceived by this zeal, which thus conceals its insidious attack on the liberty of conscience.

The "reformers" have grown strong, and if those who trust in popular intelligence and supinely rest in that confidence, will take in the whole situation, they will find sufficient cause for alarm. It is not an effort of religious fanatics in this country alone, but a well organized, determined and persistent effort, which is being pushed in all Christian countries. It matured in the secret sessions of the Evangelical Alliance, and sprang into active life fostered by the clergy everywhere. The same urgency in enforcing Sunday observance and making the nation obedient to God is seen in England as well as in the United States. Even in far off Australia, there has been formed a National Scripture-Education League which has opened an aggressive warfare on the liberal tendencies of the people of those colonies. This League makes the same demand that is made in this country by the "reformers," it wants God conspicuously recognized by the law of the land. It is fearful he will be forgotten or dishonored. It wants the Bible made a text book in the schools, where religion must be taught, and it demands laws compelling the observance of Sunday. With an insolence paralleled by our own theocrats, it proposes to make a test question for candidates at the coming election; and it does so by the most insidious wording of its manifesto, only equaled in priestly cunning by the Blair Bill. Precisely as here, temperance, education and pretended zeal for morality are made to cover the stealthy attack on liberty of conscience. The cry goes forth that our system of education is godless, christless, and the souls of the children are lost for want of religious instruction. If it be objected that religion is imperfect, the reply is made that it is better to have an imperfect system than none at all. What system shall it be?

The Evangelical sects, while pressing this scheme of aggrandizement, do not fathom the motives of Catholicism which urges them on. Why do the Catholics desire the Protestant Bible and Protestant religion in the public schools? They will not allow their children to attend, and after paying their tax for the maintenance of such schools, support their own.

In far-seeing diplomacy, history records the fact that Rome stands at the head, and none of her cunning has been lost. Well do the Catholics know that when the barrier is once broken down, and religion introduced into the schools, the momentous question will arise, "What religion?" Then there will be a conflict which can only end by a division of the spoils. We cannot fashion a National Religion. The diverse Protestant sects cannot be blended. Even the Evangelical Churches cannot be united, and the Unitarians, Free Religionists and Universalists on the one hand, and the Catholics on the other, can never be amalgamated. There will be a struggle for supremacy, and a division which will be the destruction of our system of public schools.

The JOURNAL says to the Protestant theocrats who are howling against our "godless" schools: Have a care, else the whole structure fall in pieces. If you want the bible introduced, so be it, but allow other sacred books to be read also: The Zend Avesta, the Vedas, and the writings of Confucius, that

by comparison the best of each may be selected. With Jehovah, place Ammon and Osiris, Apollon and Janus, and select the most ennobling. We shall then have as an outgrowth, a comparative religion, better than the elements which give it birth, by the breadth and depth of the intelligence of the present age. Then shall there be no religious instruction in the public schools? That depends on what is meant by religion. If religion means Bible reading and exposition, the enforcement of the belief that this book is the infallible word of God, and that salvation depends on acceptance, the JOURNAL most emphatically declares that there should not be. But such a conception of religion is as out of place in the present day as an Egyptian mummy would be if seated at a feast.

The JOURNAL would have religion taught in the schools; that moral sense awakened which is devotion to the right and the true, which reads God's word on the bending arch of the sky and the rugged mountains overlooking the sea; which reads the highest commands of all in lives consecrated to duty, and bearing the burdens imposed by necessity of time and place. Let the pupils be taught that to be just, honorable, true of heart, unselfish, and loving is as essential to education as the knowledge of mathematics. Such morality should be assimilated and made a part of character, because essential to right living, and not because of any expected gain in another life or because commanded in a book.

Suggestive Experiment.

There has been reported to the *Christian Metaphysician* for March two interesting experiments. It appears from the account given that the object was to test whether seed life and plant life generally were responsive to mental and magnetic treatments. One of the operators was desirous of showing profane farmers that their thoughts did affect their crops. This experiment suggests a rich, but slightly explored field for thoughtful investigation. It has moral if not therapeutic value. It shows man still "his dominion" over the lower orders of life and hints at his royal power.

The first experiment was the planting of one hundred oats in each of two boxes, all conditions being exactly equal. This was done on February 1st. Box No. 1 was encouraged, and No. 2 was discouraged.

Feb. 7th.	3 sprouts were in No. 1, and 0 in No. 2.
" 8th.	" " " " " 22 "
" 9th.	" " " " " 55 "
" 10th.	" " " " " 55 "
" 11th.	" " " " " 65 "
" 12th.	" " " " " 65 "
" 13th.	" " " " " 83 "
" 14th.	" " " " " 88 "
" 15th.	" " " " " 88 "
" 16th.	" " " " " 80 "

and to the end of the experiment (several days) no more came in the box which was "discouraged." The stalks in the encouraged were taller and stronger. Second experiment was with three boxes of wheat. No. 1 was encouraged; No. 2 left to its natural growth; No. 3 was discouraged; all other conditions identical.

Fifth day a few sprouts appeared in No. 1 none in the others; seventh day No. 1, 41; No. 2, 30; No. 3, 24. Eighth day No. 1 had 81 sprouts, in No. 2, 42; No. 3, 45. The tallest sprouts in No. 1 were double the height of any in either the others. Ninth day, No. 1, 110; No. 2, 55; No. 3, 56. After that time comparison was made by measuring. It was noticed that on cloudy days Nos. 2 and 3 always grew faster than wheat in No. 1, but on sunny days No. 1 always grew fastest. After several days of sunshine No. 1 averaged three-quarters of an inch higher than No. 2, and one and a half inches taller than No. 3, showing that the encouraging and discouraging efforts had the same potency. The wheat crop was much too heavy for the earth in the little boxes and could not get far toward maturity, but it spoke its word in its short life, and "a word to the wise..."

In conclusion the *Metaphysician* says: "In view of these results with inanimate life, what power may our thoughts have over the 'birds of the air, the fish of the sea, and the beasts of the forest?' Who can doubt that 'as a man thinketh in his heart so is he?' Thoughts change the face of earth and move the forces of heaven."

"Right thought and spiritual understanding are the monarchs of finite causation. Yea, the softest breathings of the tiniest babe may sweeten and glorify the moral atmosphere of a nation."

The Devil.—No. 2.

Elsewhere we publish the second article on the "Devil." His evolution as presented is growing in interest. We are glad, at least, to get an insight into the organization of the Standard Oil Combination. It presents features which will command the interest of thoughtful minds, whether they accept the conclusions yet to be developed by this correspondent, or not. He has fearlessly launched into a field which is yet to be marked for good or evil. We are merely an interested looker-on; that is all, until we know more of the facts. That the Standard Oil Company is a power, a fearful power, all know. That it has accomplished results, as the world goes, is equally true. That it has marked out a principle, which is unique in application, is also true. But here we must stop until better informed.

Gerald Massey's daughter, aged 19, passed to spirit life March 3rd. At the time of her death Mr. Massey was expecting to go on a lecturing tour throughout the country, but this bereavement compelled him to cancel his many engagements and return home at once.

Spiritual Relations.

In her *Impressions et Souvenirs* George Sand says: "There are times when I escape from myself, when I live in the plant, when I exist in the grass, bird, nodding tree, cloud, running water, horizon, color, and the most changeable undefined shifting of sensations or forms—times when I run, or fly, or swim, or drink the dew, or open myself out into the sunshine, or sleep under the leaves, or soar with the lark, or crawl with the lizard, or shine with the star or the glow-worm. In a word, when I live in the center of existence and feel all things as a development or dilation of my own being."

Her fine-strung and responsive soul vibrated to every chord of nature, felt all life, sympathized with all experience, and went out so far that it might almost be said to "extend through all extent." Feeling so much, her wealth of expression was great, and hence came beauty and power as a word-painter of life and character. Something of all that she felt in these high moods was in her, as we are all microcosmic. The soul is the universe, holds and reflects all as the dew drop does the sun. Souls like hers are more delicate and more fully developed, hence feel more and go out further. Thus she seemed to herself "to live in the center of existence." Not alone the world of nature around us, but the Spirit-world is open to such souls; the angels are near them, even if they know it not. Inspiration and mediumship are theirs. George Eliot said: "In my best moods a something not myself seems to write." Tides of spiritual life from supernal intelligences swept through her, uplifting and enlarging her thought and life.

An Extraordinary Dream.

The *Gazette*, Janesville, Wis., relates the following: "A girl at Hackney, aged 19, with her two brothers and a younger sister, were left in charge of the house while their parents attended a funeral in the country. In the evening the girl's sweetheart called. As she was alarmed at noises which she fancied she heard, he stayed at the house all night to reassure her. During the night he dreamed that he saw the girl walk past him, beckoning him to follow. He awoke, and becoming alarmed went into the passage. Having dressed, he went to the door of the girl's room and knocked. Receiving no answer, he then woke the others. On the bedroom door being opened the girl was found lying on the floor with blood issuing from her mouth. From a doctor's examination it would seem that the girl died at about the time that her sweetheart dreamed she beckoned him."

"A Psychical Case."

On another page appears an interesting case embodied in an article under the above heading, copied from the *Globe Democrat*. An eastern friend well known as an able essayist and journalist, in calling our attention to it says: "It is literally true, and of myself. I have at last one positive datum, incontrovertible, of an intelligence interfering through a dream. It saved my life." Were we to give his name it would be familiar to college men and literary people generally.

It appears from *Chambers' Journal* that the medical art in China is mysterious and empirical. The medical profession is regulated by rules almost the opposite of those which prevail in England. In China the doctor receives a fixed salary as long as his patient is in good health. If the patient falls ill the doctor's pay is stopped until a cure is effected. In England a sick person usually tries to assist the doctor by explaining the symptoms of the case. In China this would be considered an insult to the doctor. The doctor may feel the patient's pulse, examine the skin, and look at his tongue, but he may ask no questions. He is then expected to diagnose the disease from which the sick man is ailing and to prescribe a remedy. The medicine prescribed is usually cheap and nasty; but some drugs are high priced; and there are certain precious stones which are believed to be of wonderful efficacy in curing diseases. One of these expensive prescriptions consists of costly ingredients. White and red coral, rubies or jacinth, pearls, emery, musk, with one or two earths in special quantities, are crushed into powder, and rolled into pills with gum and rose water, and coated with goldleaf. This unique medicine is reported to be an infallible cure for small-pox, measles, scarlet fever, and all diseases which arise from blood poisoning and break out in cutaneous eruptions. The strengthening properties of the preparation are said to be quite remarkable. The Jesuits who flourished in China in the early part of the present imperial dynasty, affirm that they have seen men snatched from the last convulsions of death by its judicious use.

"Hunter" relates the following in the *Sentinel*, Milwaukee, Wis.: "I was interested in reading in Saturday's *Sentinel* the account of a strange dream which, though similar is still perhaps no more remarkable than one I myself experienced. I am a hunter and have a faithful dog named Bruno. One night last fall I dreamed that I was starting out on a hunt, but that Bruno refused to go with me, whereupon I, in sudden anger, shot the poor fellow through the head. Early next morning I shouldered my gun intending to go on a hunt and called the dog as usual. Imagine my surprise when he would not come but crouched down whining as if afraid, and raised one paw as though to protect his head. Then it all flashed upon me. Bruno and I had dreamed the same thing."

Voices from the People.

INFORMATION ON VARIOUS SUBJECTS

EMILY WARD—EIGHTIETH BIRTHDAY.

The Detroit Tribune has a long report of the eightieth birthday of Emily Ward of that city, a woman of large heart and mind, of great strength of character and beautiful kindness, widely known and much beloved, a sister of the late E. B. Ward.

From the report we find that some 150 persons invited kindred and friends, visited her home Saturday afternoon, March 18th, from four to eight o'clock, greatly enjoying heart-felt talk, hand shaking and conversation with Miss Ward, who sat in her large chair during the time. The day will doubtless be memorable to those present. The Tribune gives interesting events in her long and excellent life. The poem below, by Giles B. Stebbins, was read by the author to the venerable woman and the guests, and gives some glimpses of her career.

TO EMILY WARD, ON HER EIGHTIETH BIRTHDAY.

The reason firm, the conquering will,
The generous heart, the patient skill—
The good child-mother ten years old
Brother and sisters in her fold.

The strong-souled nurse, whose words of cheer
Gave hope to many a pioneer
When pain and sickness brought sad gloom
To the log cabin's plain bare room.

Up the far Straits of Mackinaw,
In years long past the sailor saw
On the lone shore, through the dark night,
The lighthouse lamp blaze clear and bright.

Each day a maid, lithe and strong,
With free step climbed the ladders long
To trim that lamp, that its fair light
Might guide to safety in the night.

Love lent her wings to mount, to fly
If need were, up to tower high.
While her good father, on the ground,
Less fleet of foot sure safety found.

The household tasks were fair and free,
He stooped to "virgin liberty."
Books few and choice, though large and high,
The lake, the trees, the d'ar'ring sky.

The daily tasks, where teachers meet,
The inner light burned pure and sweet,
Its radiance whiter than the glow
From that tall tower on earth below.

The Indian fainting at the door
Whined with health in her full store;
Each spring with grateful reverence meet,
His maple sugar, at the feet.

Of the "White Squaw" he gladly laid,
And went back to his forest shade—
Whatever be the outward hue,
The grateful heart is ever true.

Sisters were wedded, babes were born,
The mothers' hands grew pale and worn;
Death came—a sacred sweet release,
Sure rest from toil and God's own peace.

One mother-heart had room for all,
The orphaned kindred could not fall
Out of the reach of fostering care,
Of home, of comfort, guidance, prayer.

The kinship of great souls is wide,
Could all heart-hunger be denied?
No, others not of kindred race,
By the broad heartstone found warm place.

Thus twenty children all had share
In wise restraint, in fostering care,
And the fair babes, in safe delight
Beside the St. Clair's waters bright,
Filled one dear home with love and light.

A generous brother, with true heart,
In all these cares bore useful part,
And over to his sister brought
His plans and aims for her wise thought.

And now to this warm, ample home,
Through hospitable doors we come,
Kindred and friends, on this good day
Our best and truest words to say.

Eighty years old! "Aunt Emily,"
"Grandma," with reverent hearts we see
The ripened fruitage of the summer Sun,
Words are but poor, and our glad tears

Must tell how deep our joy, how high
Our hope, how strong our sympathy,
May every added year on earth be blest,
And the great years of heavenly work be best!

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal.

While I was living in Tipton, I was on intimate terms with a Mrs. Lena Stover, an educated woman, who became much interested in the spiritual faith, and I left no stone unturned that should help to make her free. We often sat together to receive spirit communications, and she became a medium. One day we received a message from a spirit giving his name as Phillip Stover. The message was addressed to Mr. Stover; was written down, and the spirit leaving an appointment, went his way. I then inquired if he was the spirit. She replied: "Mr. S. had an uncle of that name," remarking that she would inquire concerning him. The next time we met she informed me that the uncle was still living, but would ask the spirit of his relationship. She did so, and in reply to her question, "What relation was you to Mr. Stover?" he answered, "Grandfather." "Was this true?" I asked. She did not know, and again said she would ask Mr. Stover, but upon inquiring of him, he could not tell, as he knew little of his family history; but Mrs. Stover being interested, wrote to Uncle Phillip Stover to learn the truth of the matter, but unguardedly used language that convinced him she was a Spiritualist. He would not answer her, but the following summer Mr. S. had occasion to visit the home of his youth and learn from a son of the old gentleman (as he himself would not unbend) that all the spirit had given was true. The grandfather's name was Phillip Stover. The family particulars, names of his children, and date of coming from Germany to America were correct. Other members of the Stover family came to us from the spirit life, of whom we had never then heard. Mr. S. was told that there had been such persons in his family; especially he mentioned that one was the first wife of Uncle Phillip. Mr. S. expressed wonder that his uncle could ask a blessing each meal and hold family prayer and yet seem so great a miracle.

Politeness of Royalty.

The groundings of this world are always pleased when the gods bow in recognition. For that reason, the following correspondence will have an interest for many:

580 Burling St., Chicago, Ill., Feb. 8th, 1889.
TO HER MAJESTY, QUEEN VICTORIA:—Permit me to present to you, through the mail, a copy of my unpretentious volume of poems, entitled "Angel Whisperings for the Searcher After Truth." As a plain American woman, I present it to you, not as a sovereign, but as the true woman and mother, who has felt the hand of bereavement and the weight of sorrow which cause the heart to seek for kindly sympathy, and to feel the need of the strengthening support of an inspiring hope.

With highest respect,
H. J. RAY-CURTIS.

On the 11th of March, a letter, containing the following, was delivered by the postman:

General Sir Henry Ponsonby is commanded by the Queen to thank Mrs. Ray-Curtis for her letter of the 8th inst. and for the accompanying volume. Buckingham Palace, Feb. 25th, 1889.

Contradictory Communications.

To the Editor of the Religio-Philosophical Journal.

The article in your issue of March 2nd, on "Contradictory Spirit Communications," brought vividly to my mind the perplexities I have experienced in trying to explain certain occurrences. If on finding any book or essay I find a new and startling theory advanced, it is a rule with me to investigate, if I can, the capability and character of the author before giving much credence to the subject. If I find a want of capability to treat the subject intelligently or inclination to falsehood, or exaggeration, or too much ambition for personal fame, then I am inclined to reject; but if, on the other hand, I find capability, character and opportunities sufficient to treat the matter honestly and intelligently, then I accept and trust in so far as to devote myself to further investigation. So with spirit communications. I must know as far as I can the character of the spirit when in earth life, its band of spirit aids and the character and intellectuality of the medium. If these are all good I accept and trust in it. If not good, or even mediocre, I receive it for what it is worth, and no more, and place no further reliance on it than my reason and judgment will allow. Nearly everything pertaining to Spiritualism seems to fall into one of two classes:—the mass of might-as-wastebasket: soul, spirit, spirit life, spirit individuality, condition, etc., all without defining or classification. In one sense this may be true. When we speak of nature and nature's laws we include everything in nature, man, beast, vegetation, earth, water, etc.; but the conditions and functions of each differ; and if we wish to properly understand each in all its bearings we must distinguish between its different functions, and it seems to me to be necessary to the larger development of Spiritualism, that more care should be given to defining and classifying in proper terms its different phases. Again, it should be boldly and unhesitatingly asserted that spirits are not infallible; that they may honestly, and to them, truthfully, disagree. That depends on their ability and desire to search for and obtain the truth, and their fidelity in not making any statements until qualified to do so. Again, public and trance speakers do not always use the proper words to express their meaning, being either careless or not fully understanding the import of the words they use. To illustrate: In listening lately to the experiences of one who has been on the spiritual platform for nearly or quite twenty years, he made this statement: "Before I became a public speaker I was a medium, and often supplied the musical part of the entertainment for other lecturers. One evening after the lecturer had commenced I retired to the ante-room, and while sitting there alone in deep thought a man entered and took a chair near me. I was perplexed as to how he got into the room and annoyed at his impudence in coming in without permission. After I had looked at him for a moment or two in great surprise, he spoke to me. I instantly raised both hands to hush his speaking, fearing that it would disturb the lecturer; but he replied: 'Neither the lecturer nor the audience can hear what I have to say to you. He then proceeded, and gave me a message of wishes delivered to two brothers, the one of whom and one sister who were in the audience. The message was delivered and verified as correct.'

Now, my object in referring to this is to call attention to the point that the spirit "spoke" to him, and in "speaking" to him gave his message. If the spirit had actually spoken the air would have been set in vibration and the audience could have heard his words; but the fact is the spirit did not speak nor the audience hear; but the spirit did impress the medium with his thoughts and form, which undoubtedly seemed real to him, but was not real; and here the distinction should be made between the terms, speaking, seeing, hearing and impressing. The inference to be drawn from this experience, as related by the medium, is that the spirit spoke about, or talked, as men generally talk, which was not so, and so conveys a wrong impression as to what spirits can and cannot do. Such statements have a tendency to keep intelligent people from investigating because too foolish for consideration, and the truth is, that the spirit does not speak, but speaking; I wish to add a word regarding the proper use of words, or their proper meaning when applied to different subjects. From the article which drew out these thoughts, I quote as follows: "Doctor Eugene Crowell says spirits eat and drink." "Doctor Wells says, by telegraph, 'For heaven's sake, eat and drink.' A brief and complete answer is to be found in the following: 'I wish to devour, to consume.' I learn from natural history that there is floating on the ocean off the coast of Greenland a sort of scum which, by the aid of a microscope, has been decided to be animalcules, and its mode of eating, or digesting, is as follows: It spreads itself flat on the water and gathers on its surface something that seems to be food, and when it has gathered sufficient it folds itself into a roll, and after remaining so for awhile, unrolls itself, when it is discovered that the substance which had been gathered on its surface has disappeared. It is concluded that this is its manner of gathering and digesting its food. Now this is the case with eating, and perhaps digesting would be a better word to use, for the food is not so much consumed, but it is very probably differs from the common boarding house hash and vulgar manner of eating."

Notes from Elmira, N. Y.

To the Editor of the Religio-Philosophical Journal.

During the month of February, we had a special dispensation of good things in the way of spirit gifts and knowledge among us. G. W. Kates and wife were engaged by the Society for Ethical Culture to lecture, and it is safe to say they pleased all who had the pleasure of hearing them. Mrs. Kates is certainly a grand medium. A subject is given, and she improvises and sings it. Her tests and character readings could not but convince the most skeptical as she was an utter stranger. She is worthy of all the praises bestowed on her.

We also had the pleasure of hearing G. H. Brooks, who was engaged by the First Spiritual Church of Elmira, to lecture during the month, but on his arrival he found the Society in a state of turmoil and strife caused by dissension and division; but he was equal to the emergency even if the conditions did not harmonize with him.

The following Sunday Mr. Brooks took for a subject, "Is Spiritualism of the Devil?" He handled it without gloves, speaking to a large and attentive audience. A member of the Society took exceptions, claiming that the teachings of Jesus were not in accordance with Mr. Brooks' substituted teachings. The Great Positive Mind, the Infinite Spirit of the Universe; but he passed safely through the fire of criticism. The lecture he gave before the Society for Ethical Culture at its earnest solicitation left many favorably impressed. I deem it just to say that this grade of thought has quickened many minds. This Society tendered him its sincere thanks and presented him with a set of resolutions, commending him to Spiritualist Societies, as an earnest and able worker for Truth.

S. J. MARTIN.

Elmira, N. Y.

Cure for Hydrophobia.

Chance has led to the discovery of a cure for hydrophobia. In Ayacucho, Peru, a man was bitten by a mad dog, and shortly after the dreaded disease developed. In his madness the man rushed from the house, and falling among a lot of "peuca" plants, some of the juice of these plants entered his mouth and he was cured. A moment of reason seems to have followed, during which he seized some of the leaves, broke them, and drank of the milky and glutinous sap with which they are generally saturated. When his friends found him he was senseless, with the "peuca" or "magney" leaves clutched in his hand. He was carried to his home, and soon regained his health. Experience has long since taught the Indians that "peuca" juice or sap invariably acts as a cure upon dogs suffering from hydrophobia.

Does His Work While Asleep.

Joseph Robinson, twelve years of age, living with his father four miles south of St. Joseph, Mo., is afflicted with neurosis. Only two cases of the kind have been known to medical science. The boy sleeps while standing, and walks in his sleep. While in a hypnotic state he performs the daily routine of work to which he has been accustomed, and is perfectly under the influence of the person talking to him. While being operated upon in this city to-day a needle was stuck in his arm, but he did not move, and the least motion of having experienced. Local physicians in consultation to-day thought the case curable.—Ez.

For the Religio-Philosophical Journal.

Wiggins' Reverie.

CON. BRANSON.

Wiggins was uneasy; he sat in his dingy prison, miserable "stool," his nose pointing warily at the cob-web ceiling, a large briar pipe in his mouth from which the blue smoke wreathed and curled and arranged itself in dense strata, as if to protect the bats and spiders from that formidable moult-piece. The sun had just struggled down behind huge mountains of fog over the far off hills in Western England where merry farmers had watched him, as he put on the last roll of fleecy clouds for a nightcap, and then with a nod and pleasant broad smile, quickly drew himself down out of sight far away over the vastness of old ocean. Then the chilly, frosty night as it was beginning to push, him and steal silently through menacing fog giants and mimic ships that floated over head in the silent twilight. The fire burned low in the grate, and cast over the room its only light.

Spectres made faces at one another from the dusty corners, or danced quadrilles through the shabby room. But we have said that Wiggins was uneasy. He had defrauded—yes, robbed—his hard-working men to-day, out of five pounds, and he had a little conscience left, which like an alkaloid combined with his bitter gall of meanness was now slightly effervescent. The slow groaning of the sand carts as they moved homeward with the last load, seemed to the complaint of him and continuously croaked in ominous onomatopoeia, "Wiggins, you're a swindler!" There was a complaining racket rustling in the dying wheels of the hurrying handmen, as they seemed to hiss out, "We'll fix you!" And the low hum of a thousand voices mounted upon the air, and rode away. But when the dancing spectres closed around him in a weird circle, pointing their skeleton fingers at him and mocking him. The goblins from the dusty corners made more bold, crawled out and joined the airy spectres. The half frightened fire ceased its sputtering noise which had served as the sybillic noise of unspoken wishes, and helped the goblins and spectres in their derision.

Now it quietly lowered its music, and the light, like an unpaid strolling troupe of actors, went out. The roaring in the streets grew less and less—now only at intervals, and then far away—further still; then—died out. The spectres vanished, the goblins mounted upon the air, and rode away. But when were they in truth? They had escorted the unhappy soul of Wiggins into the land of dreams; and there impaling it upon the piercing spear of conscience, they held and tortured him. That day he had withheld part of the hard-earned wages of seven of his men, under pretense that they had lost time. He knew that he had done wrong, but he had not the heart to make good. In one poor family the little ones who had learned to labor almost in infancy, had been promised new shoes for their bare feet but they went asleep that night with bitter tears upon their cheeks and no shoes.

A dying wife had that day asked her husband for an answer to the two brothers, the one of whom and one sister who were in the audience. The message was delivered and verified as correct.

Now, my object in referring to this is to call attention to the point that the spirit "spoke" to him, and in "speaking" to him gave his message. If the spirit had actually spoken the air would have been set in vibration and the audience could have heard his words; but the fact is the spirit did not speak nor the audience hear; but the spirit did impress the medium with his thoughts and form, which undoubtedly seemed real to him, but was not real; and here the distinction should be made between the terms, speaking, seeing, hearing and impressing. The inference to be drawn from this experience, as related by the medium, is that the spirit spoke about, or talked, as men generally talk, which was not so, and so conveys a wrong impression as to what spirits can and cannot do. Such statements have a tendency to keep intelligent people from investigating because too foolish for consideration, and the truth is, that the spirit does not speak, but speaking; I wish to add a word regarding the proper use of words, or their proper meaning when applied to different subjects. From the article which drew out these thoughts, I quote as follows: "Doctor Eugene Crowell says spirits eat and drink." "Doctor Wells says, by telegraph, 'For heaven's sake, eat and drink.' A brief and complete answer is to be found in the following: 'I wish to devour, to consume.' I learn from natural history that there is floating on the ocean off the coast of Greenland a sort of scum which, by the aid of a microscope, has been decided to be animalcules, and its mode of eating, or digesting, is as follows: It spreads itself flat on the water and gathers on its surface something that seems to be food, and when it has gathered sufficient it folds itself into a roll, and after remaining so for awhile, unrolls itself, when it is discovered that the substance which had been gathered on its surface has disappeared. It is concluded that this is its manner of gathering and digesting its food. Now this is the case with eating, and perhaps digesting would be a better word to use, for the food is not so much consumed, but it is very probably differs from the common boarding house hash and vulgar manner of eating."

Somewhere in his close anatomy, Wiggins had a little diamond-shaped soul. Recently the corrupting influence of selfishness had so thoroughly encased this psychic remnant that no theory of evolution seemed equal to the task of its illumination. In his dreams Wiggins was near one of his tenement houses directing the work of a band of poor laborers. A little girl, pale and tired, approached him asking help, and when it had gathered sufficient it folds itself into a roll, and after remaining so for awhile, unrolls itself, when it is discovered that the substance which had been gathered on its surface has disappeared. It is concluded that this is its manner of gathering and digesting its food. Now this is the case with eating, and perhaps digesting would be a better word to use, for the food is not so much consumed, but it is very probably differs from the common boarding house hash and vulgar manner of eating."

Well, some years have passed away. Sometimes at night a sweet little girl comes to him in his dreams; she does not fear him now. She throws her arms round his neck, and calls him "Uncle Fanny." She tells him now how happy she is to see him so transformed. And then the long lost love comes and smiles upon him through the twilight. He cannot yet approach her, but she seems to smile and beckon him—"On! on! upward!!!"

Concordia, Kan.

The Devil as a Factor in Life.

To the Editor of the Religio-Philosophical Journal.

Your correspondent of Parkersburg, W. Va., certainly gives a lucid and somewhat ludicrous account of his majesty, the devil; but why he should except the Journal, I cannot understand. In lieu of excepting the Journal, I believe the devil that tempted Eve is utilizing the entire force of the Journal editor, staff and contributors, to the cunning of his magic power. In your correspondent concluding that the devil through John D. Rockefeller "demonstrated the practicalities of life," apparently he is not aware that the devil has never done anything he had made and it was good. All animals as well as man were good. Now, can there be a doubt but that Eve with a woman's quick perception and maternal affection for posterity grasped the profound logic of the devil, as she scanned down the long ages, contemplating that humanity might ever remain as they were, non-progressive. Although she had pronounced them good, and she did not pronounce all other animals good as well as man? Is there any proof extant but that the human race might have remained in the same unprogressive state (comparatively speaking) that other animals have, but for the bold and daring act of Eve? In that act there was demonstrated the practicalities of life, and according to holy writ, she was inspired of the devil long before he made the acquaintance of Rockefeller. Man with intellectual possibilities and perfect physical form was pronounced good by the Deity, but not recognizing that good or evil was as liable to be swallowed by the crocodile, as it is by the serpent. Moved by his logical arguments convinced the woman (devil was domestic perhaps) that the psychic development, the progression of the race must emanate through intellectual preferment. Thus the evil of non-progression (may I say) and the good of progression was discerned by that wonderful woman; and an ungrateful world has ceaselessly anathematized upon her head, for "demonstrating the practicalities of life"—the mighty work of evolution. Had woman the vested rights of man to act now, as then, maternal affection might consummate the overthrow of the mighty combinations of creeds and crafts. There is no account that Eve knew the good before the devil argued the case, any more than she knew the evil before the serpent. Moved by his logical arguments with the good, how could it be possible for her to be governed by the good? The perceptibility of evil

was first essential that goodness might develop in the race.

If the devil was thus beneficent to the human family at the dawn of creation through the instrumental aid of woman (and he certainly was) I would think that woman had more rights in this nineteenth century. The fearless and undaunted course pursued by the JOURNAL, evidences the fact that evil must be perceived to be overcome; and more than any of its contemporaries does it reach out its hand to the "tree of the knowledge of good and evil." The reason is evident—advancement onward and upward is its aim. From the foregoing it must appear the object of Mother Eve was the same.

S. DAKOTA.

A Plea for Trusts.

To the Editor of the Religio-Philosophical Journal.

In the JOURNAL of March 9th, I see a communication headed, "The Devil," is noticed by an editorial criticism. I have entertained the opinion for more than a year that the much abused Trust-idea contains the only ray of light to follow, that would in time lead out of present complications incident to the most important changes in the evolution of society, in the knowledge of the world. Such has been the prejudice against trusts that no editor of a newspaper dare publish sentiments that give them in any way favorable consideration, though recently one of our county papers gave me a hearing.

The cementing principle that makes civilization possible is co-operation; it is the savage that is independent of his fellows, while advancing civilization means advancing dependency upon each other. While we had but few products to exchange and a limited variety, competition was adequate, was the balance wheel that kept exchange in steady flow; but products have become so massive in quantity and variety that exchange must follow the law; that the more extended any business becomes the more imperatively necessary is its organization, co-operation.

The greatly increased facilities for transportation and communication and improved machinery, with other agencies, rendered it possible to push competition to such an extreme, representing a kind of adroitness to undersell a competitor, and has resulted in warfare in business that was and still is more demoralizing to prosperity than even Trusts are without the much needed regulation, that legislation should consider without delay. The characteristic of this age is organization, co-operation; and instead of regarding the bottom, as we express it, in our native industries, as we moralists have been advocating, it has enthroned itself in gigantic proportions, using the most powerful agencies, for Trusts are simply co-operation; an exigency to meet threatened destruction to business; to obviate a warfare that was becoming as destructive to the business world as would internal strife in an army.

The minds that are seriously looking for the solution of present complications are striving to reduce to old methods—especially of competition; while the progress of civilization has outgrown that system, and the underlying forces that are the impetus of development are establishing a new order of society. Close intuitive analysis will see a hope in the trust idea, and the individual antagonism and the pathway of a higher civilization, so that every nerve of the being will thrill with enthusiasm.

There is more to be wrought out in prosperity and unity of the people, as we pass from the nineteenth to the twentieth century, than the mass of interests combined for the maintenance of our nation compels organization, co-operation,—both of capital and labor. Without this systematizing, labor can never be secure in employment. What would be thought of the business capacity of a man managing a large business, where hundreds of men were employed, if there was no system, or co-operation in all of its details? Without it there would be conflict and antagonism, that, like friction in machinery would use up all its force as so much waste.

Our facilities of rapid communication and improved machinery bring the whole nation into such intimate relation, that it becomes an immense business enterprise, and like the individual business referred to must be organized into unity of co-operation, system, order, and thus save the waste of force in conflict or competition, which is the only reason to-day why the abundance of comforts, and even luxuries, now in existence cannot be enjoyed by a rule the fortunes and the lives are simply the saving of the waste of competition.

With few exceptions products have not increased in price, while those that have been reduced in cost make the average lower than before trusts were established.

No, Mr. Editor, your correspondent's ideas are far from a huge joker on the subject; he has lifted his gaze out from the valley of conflict and taken note of the dawn, with the direction of its coming.

Glenbeulah, Wis.

J. R. TALLMADGE.

Psycho-Breth.

This is the name of a "Spirit-talking board" which is an improvement on the planchette. Briefly: it is a board 8x20 inches, with the alphabet printed along one side; a tramway runs lengthwise, on which is a little wagon with an index pointing to the letters. The advertising columns of the JOURNAL probably tell where it can be purchased. It may be interesting to state an experience with this instrument. It was taken home for the first time the other evening, and several members of the family placed their hands on it, successively, but it would not move. A widowed daughter, whose husband died three years ago, was persuaded to try, and at once the wheels turned and the index pointed to letters rapidly. For a few moments nothing intelligible could be discerned; but in answer to a question asking it to spell the name of the spirit or force working it, it slowly and carefully spelled the name of the deceased husband. This produced a profound feeling in all present, and the daughter was so affected that she burst into tears, still holding her hand on the board. In another moment it moved and spelled, "Don't cry my dear" (giving her name), I am all right! It is needless to say that the family (who by the way are not believers in spirit communion) were astonished, and hardly knew how to express themselves. Becoming somewhat calmed, questions and answers were produced as follows:

Q. What is really and truly you?
A. Yes it is I.
Q. Will you tell me where our little girl is? (Their little girl six years old, who is living with the family.)
A. She is in bed.
Q. In what room?
A. In the library. (Which was true.)
Q. Have you anything to say for our little girl?
A. She is in bed.
Q. What is her name?
A. She is a German by birth. As this was written down he spelled: "You have not spelled that word 'ceaser' right; it should be 'ceaser'."
Q. Will you tell me, dear husband, what comforting words you used to say to me when I was tired?
A. Cherish up, mother, cherish up. (This referred to old Pegotty's saying in Dickens' work, which they both read.) Here the lady broke down again and shed tears, when the words were again spelled out: "Don't cry, my dear. I am all right. My illness was not lost on you."

I could give much more, but it was of a private nature which cannot be told. A Irish girl, who worked in the family was in the room all the time and tried her hand on it. She asked: "Is there any one who will talk to me?"

It replied, "Yes. Your aunt."
"What is my aunt's name?"
"Mary Quinn."

"Where are you now?"
"In Furgate." The lady again placed her hand on it, and it rapidly moved to "Good night." After that nothing could be got out of it.

Two nights afterwards the same lady was reluctantly pressed to try it again, but nothing could be received. It failed to move at all. Still later it talked freely to her and it is hoped will now prove a source of comfort and happiness. Who can explain the mystery?

Wm. Z. Hatcher writes: It is not possible for me to approximate the great benefits I have derived from the JOURNAL's pages the last year. Every edition brings a new interest, and shows a higher development in its contributors for the enlightenment of its readers with a truthful, straightforward policy by the editor faithfully carried out.

Notes and Extracts on Miscellaneous Subjects.

A frog sixteen inches long is reported to have been captured at Orlando, Florida, during a recent heavy rain.

A. T. Rogers, of Americus, Georgia, has a fifty-dollar bill of 1778, and an 18-pence shipplaster of 1778.

A bridegroom at Monroe, Ga., being without money, gave the justice a little rabbit dog which he had with him.

It is said that unless the present conditions are changed the complete destruction of the Adirondack forests is inevitable.

The breach in the Yellow River in China, which has caused such widespread disaster, is said to have at last been closed.

A Moore, W. T. company are making arrangements to manufacture cigars exclusively from tobacco grown in that region.

Rilla Kittredge, of Belfast, Me., has written one of ex-President Cleveland's messages containing 15,000 words, on a postal card.

Some popular entertainments in the West are "Rainbow Teas," "Bachelors' Meets," "Toasts and Cheese," and the "Eclipse Surprise Party."

A curiously twisted root of an oak tree, exhibited at Punta Gorda, Florida, is said to show all the letters of the alphabet in its convolutions.

A Columbia, Ga., hen was caught between two boards and lost for two weeks. She was living when found, and after being fed was soon as well as ever.

The negro emigration from North Carolina is so extensive that many large plantations are almost deserted and the farmers are greatly embarrassed.

A German girl twenty years old arrived in Atlanta the other day and met her sister for the first time. The elder girl left Germany before the appearance of the younger on the scene.

Mr. Dibbs, the new parliamentarian premier of New South Wales, is an expert and good dancer, having learned the art while serving twelve months in a Sydney jail for contempt of court.

A canny Scot is said to have been carrying on at or near Edinburgh an extensive fabrication of autograph letters of Burns, Scott, Carlyle, Thackeray, and others, as well as of Scotch historical documents.

England is to have a fire-brick trust, a syndicate with \$15,000,000 capital having begun negotiations to buy all the works. A fire-shilling increase in the price per 1,000 is to be the first result of the scheme.

Captain Samuel Staples, of Stonington, Conn., found a pearl in a round clam for which he has received an offer of \$25. All bivalves now taken in that neighborhood have to pass a close scrutiny for precious gems.

Glass furniture is manufactured especially for India, where the rajahs like glittering and showy rooms. Glass bedsteads and chairs, huge glass sideboards and other articles of domestic use are made to suit oriental taste.

The school banking system was introduced in the public schools of Long Island City, L. I., about three years ago, and already the pupils in the nine schools have \$10,791.95 to their credit. Last week's deposits amounted to \$230.41.

Druid Hill Park, in Baltimore, seems to be the Mecca for suicides. Professor Devan, who killed himself there the other day, the twenty-second person who has killed himself there since the park was opened to the public.

Two young men of Three Rivers, Mich., John Yager and George Shullice, enlisted together during the war, served in the same company, fought in the same battles, came home together, and on the 2d instant both died within an hour of each other.

The Texas umbrella tree is becoming a favorite for shade and ornamental purposes in California. It is a large and beautiful tree, resembling an umbrella in the spread of its foliage, which is so dense that it affords perfect protection from either rain or sun.

It is a rare thing that three members of the same family should have been born on the same day of the same month, with several years intervening between births. But such is the case with John and D. F. Ware and Mrs. M. W. Phillips of La Grange, Ga., all of whom were born on the 27th day of May.

M. Alexandre de Bary, of the champagne firm of Moet & Co., had a disastrous fire at Rheims, when some of the decorations of the table caught fire. One lady and a musician were badly burned, and the mansion, including a valuable art collection, was destroyed.

Prof. Gessner Harrison, when professor of ancient languages in the University of Virginia, in a lecture to his class, said something to the effect: "If you, as some of you young gentlemen may take charge of academies, let me say first—no, before I say that, I will say that the first thing is to get rid of your board of trustees."

At Evansville, Ind., during the progress of a divorce suit, in which Mrs. Parr was trying to gain possession of her children, her little girl recognized her and sprang crying into her arms. The court granted a recess for the mother to see her child in an ante-room, but when the recess was over neither could be found.

Chang Fan Moar, the interpreter attached to the Chinese Legation at Washington, is described as a gigantic blonde Chinaman, with a profile as regular as a Greek statue. He comes from the north of China, where, owing to the severity of the sumptuary laws, the race is kept intact as to its unusual size and peculiar attributes.

Chili is about to expend \$2,000,000 in the erection of lighthouses along the coast, and the sum of \$500,000 is to be used in promoting immigration. Great numbers of Chilians have emigrated to the Argentine Republic, where they engage chiefly in cattle raising. It is estimated that 5,000 have departed during the last three years.

A lady living in Toccoa, Ga., claims to have discovered a cure for hydrophobia. It has been tried in several instances and always cures. It is a tea made from a well-known herb which possesses the remarkable power of entering the blood

Note from Mrs. Sarah Graves.

To the Editor of the Religio-Philosophical Journal:
W. E. Reid is the President of the Local Society here. He makes a good one. He is a good medium. A new office was made in the organization, that of chaplain, and the writer was elected as life member. Now I open the meetings with an invocation, but not after the orthodox style. I hardly see what draws the crowds to our meetings, unless it be the short speeches, singing and tests. There are meetings held also at the little hall where we first started our every Wednesday Evening; it is said that they are good and spiritual.

"Heaven Revised."

A hundred page pamphlet just issued by the Religio-Philosophical Publishing House, Chicago, Ill. Author, Mrs. E. B. Duffey. This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the above named lady. It is just the thing for a neophyte to read who desires to know something of the beyond, being one of the most common sense productions we have ever seen in spiritual literature for many a day. Price 25 cents.—The Better Way.

"Heaven Revised," by Mrs. E. B. Duffey, Chicago Religio-Philosophical Publishing House. This is an exposition of spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school. The author in her revision of heaven, has certainly taken a common sense view of the situation, and in charming language paints a lovely picture of the hereafter. If true nothing can be more timely than this revelation; if not true, all that it does is to give a more reasonable than the old idea of either hell fire or eternal psalm-singing. Altogether it is well worth careful reading by all candid minds.—The National View.

The Atlanta Constitution contrasts northern and southern benefactions for educational purposes. Within a certain period private donations to schools and colleges in the North go over \$20,000,000. In the same time in the South barely \$300,000. More money has been spent by northern men for collegiate education for negroes in Atlanta than any six southern states have given for collegiate education to white boys. The northern Methodist church alone is spending more money in the south for higher education than all the southern states combined give to their colleges.

Gen. Schofield, head of the United States army, will be the chief marshal of the military parade at the Washington Centennial in New York next month.

Senator Stanford of California has sent his check for \$5,000 to the committee in Boston engaged in raising a fund of \$100,000 for Mrs. Philip H. Sheridan widow of the late General.

Prof. Poe of Bridgeport, Conn., has devised a pair of artificial lungs with which to restore life in cases of drowning or asphyxiation. He has already drowned and resuscitated a pet rabbit several times.

Miss Miriam Samuel has been made a Bachelor of Arts by the Bombay University. She is the daughter of a Persian merchant settled in Bombay, and has obtained her position at the university solely through private instruction.

FOOD FOR REFLECTION.

The New York World of February 9th, says: "The question as to how much of what they pretend to know doctors really know is a very interesting one."

"They possess exceptionally great facilities for humbugging, and the presumption is that they are not proof in most cases, at all times at least, against temptation to make use of them. Their profession comes as near being an esoteric one as any that is acknowledged to be respectable. But the revelation as to the truth in the Boston arsenical poisoning cases in Boston is startling."

"There were five deaths from the drug, and the doctors in their certificates attributed them respectively to pneumonia, typhoid fever, meningitis, bowel disease and Bright's disease of the kidneys. The truth would have never been known but for suspicious with which the doctors had nothing to do. There is food here for reflection—and for doctors."

The above criticism is fully warranted by the startling ignorance shown by the attending physicians in the Somerville Cases.

It can be aptly said that human life is too often sacrificed to the ignorance and bigotry of the profession.

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—BY—

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Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

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VIEWS OF OUR

A Psychical Case.

(Continued from First Page.)

of arsenical poisoning; and that the cause was the volatilization of arsenic from the chair. The paint was poorly mixed and easily rubbed off. The chair was close by, and often directly over a register, through which the heat came with much force.

The whole subject of dreams needs careful investigation on the part of psychical societies, and is likely to receive it. The brain while out of the rigid control of the rational faculty is subject to impressions of outside influences, as we well know. A train of perceptions and concepts of a dream sort follow the lightest physical interference. Is not, therefore, the mind in sleep much more likely to be influenced by a foreign spiritual force? If we can allow the existence of spirits out of the body, it will not at all tax us to grant their deep interest in us. Suppose now that an invisible force saw the danger of my patient and understood the cause, would he not try to impress his mind during his sleep? This corresponds to the theory of benevolence and fits to the Christian doctrine of guardian angels. It certainly presses on me as quite probable that honest psychical study will reveal to us certain general laws of this sort, and possibly establish in due time regular and well-understood communication between the two worlds. Our present difficulty is with the fraud, charlatanism, and rascality that deal with and complex the subject. A topic that ought to be the most interesting and attractive of all topics, involving more chances for human amelioration than all others, is now debased into a question of lies and jugglery. I confess that in contributing one demonstrated fact to the fund of data, I do it with the firm belief that we shall, ere long, see our way out of the slough of lies and humbug. I can conceive no more hopeful outlook for a race of beings that longs for and hopes for immortality than at last in this scientific age, by scientific means, to get beyond the period of mere hope and belief and establish convictions on positive certainty. We want a positive solution of the question asked 3,000 years ago, "If a man die shall he live again?" Our religion and civilization are permeated with a half belief and half skepticism. We have mostly only a theory of immortality; and the most devoted are tortured with doubts. The highest obligation rests on us to escape from this intellectual uncertainty. We can not fall back any longer on revelations of the past. If these things are true they are demonstrable. No one should be above the spirit of honest investigation, as no one should put credit in one statement or phenomenon not open to absolute test of the most rigid sort.

M. MAURICE, M. D., in *Globe-Democrat*.

COINCIDENCES.

The series of coincidences being recorded in the RELIGIO-PHILOSOPHICAL JOURNAL will doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 468 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names witnesses of or corroborative testimony to be sent, not for publication but as evidence in case the report of any coincidence may be doubted. He will use his own judgment in selecting those he considers pertinent, and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one or more of them may address Mr. Woodhead—not forgetting in each and every case to enclose a stamp or reply—who will aid so far as possible to obtain the same.—EDITOR JOURNAL.

The law which governs the mystery of coincidences has never been satisfactorily explained, and will probably never be solved mathematically. Still the fact remains that against all probability—it would almost seem impossible, in some cases—those most singular occurrences known as coincidences occur in almost everybody's experience. A recent writer says: "As a general proposition the law of coincidences is that when two phenomena always coincide they are either connected as 'cause and effect' or are the result of a common cause. But if they do not always coincide, neither of these is proved. They may be the effects of separate causes working in their respective planes." Another philosopher chops the subject by claiming that there is, after all, nothing remarkable about coincidences—that the world is so small that odd happenings jostle each other at every turning; the remarkable thing would be that of living any length of time without a coincidence.

However this may be, it is not the object to here explain the causes of coincidences—which word, by the way, it is stated, was first used in the sense of similarity of occurrences by Daniel Webster in 1836, in his discourse on the deaths of Adams and Jefferson, delivered in Faneuil Hall, Boston—but merely to give a few of the most interesting, chiefly political and literary, from various sources.

Some of the coincidences connected with our late Presidents are exceedingly curious. The following, though not, perhaps particularly remarkable, is worthy of mention and is not without its moral:

In a little village some twelve miles distant from Cleveland, Ohio, there lived, some thirty years ago, two very attractive girls. To one of these ex-President Hayes became a suitor, but the parents of the young lady vigorously opposed the courtship on the ground that young Hayes was poor, and gave evidence of hardly sufficient ability to warrant risking their daughter's future. The match was broken off and the lady is to-day married and well known in Cleveland society. The other young lady had received many attentions from young Garfield, and was quite disposed to reciprocate them. Her parents, however, objected to their intimacy, giving as a reason for their opposition the poverty of Garfield and the anything but bright prospects of his future. The chief coincidence of these courtships consists in the fact that Bedford, where both these young ladies lived, contained at the time less than 500 inhabitants, and both refused two future Presidents of the United States because of their poverty.

Coincidences relating to the lamented Garfield are particularly numerous. One of the earliest related is that on the day of his nomination for the presidency, and at almost the very moment of absolute time that the nomination was made—allowing for the difference in longitude between Washington and Chicago—a magnificent bald eagle was

discovered above Franklin Park, which fronts the residence at that time occupied by Gen. Garfield and family when in Washington. The eagle, after circling round the park several times, suddenly swooped down, and alighted on the Garfield mansion. Mr. Rose, who had been for some years stenographer for Gen. Garfield, was at that time temporarily occupying the dwelling. The occurrence was first noticed by one of his children, who was playing in the yard, and who ran in to call the attention of the family to the striking spectacle. Before the eagle rose from its strange perch, a dozen people had noticed and commented upon it. An old Roman would have seen in this an augury of the most inspiring character. To Americans it was at least a singular coincidence.

It will be remembered as a peculiar coincidence by many people that on the evening of the day on which President Garfield was shot a strange band of light—probably caused by electricity, but unlike anything often seen—appeared in the sky. It took the form of a sword to many observers, and seemed both broad and solid. This belt extended across the zenith in a direction from southeast to northwest. The phenomenon was commented on by numbers who witnessed it, and the fact of its occurring so near the time when the President received his death-wound made a deep impression. It is singular that a similar appearance also marked the day of the removal of Garfield from Washington to Long Branch.

The result of the last presidential election gives an added interest to the odd coincidence discovered several years ago, that the letter "n" appears in the name of every President who has been elected and served a full term, with the single exception of President Hayes, whose manner of election doubtless accounts for the discrepancy, as his opponent's name possessed the fortunate letter. To go a step further, it is a less curious fact that every man so elected had the first letter of the alphabet in his name, and to this rule President Hayes was no exception. The full significance of these letters may therefore be interpreted as "acceptable nominees."

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One of the most common coincidences, and one that has become a form of superstition with some people, is the frequency with which a book may be opened at a verse or paragraph, which seems perfectly applicable to the mood or circumstances of the person trying the experiment. Probably, like all other games of chance, any one purposely trying it will find a certain ratio governing its success; and it is, therefore, only when it is accidentally brought about that it becomes a perfect coincidence. One of the best illustrations of this kind is related by Bishop Cox, who states that the late venerable Dr. W. of Baltimore, once told him of a reproach he received which struck his devout soul providentially. Sitting in his library he had fallen into a moment's doze, when the servant entered, evidently to announce a visitor. Starting from his nap with instinctive feeling of chagrin to be found idle, he half unconsciously grasped a book that lay by his side, not even observing what it was. When the servant left him he glanced into the little manual in which he had mechanically inserted his forefinger, and found it resting on these words:

"Never change thy employment for the sudden coming of another to thee; but, if modestly permits, appear to him that visits thee the same that thou wert to God and thyself in thy privacy; if thou wert sleeping—snatch not up a book to seem studious—nor alter anything to make him believe thee better employed than thou wert."

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A somewhat odd coincidence is related in regard to one of Dickens's most entertaining characters. A traveler, stopping at a little village near Dover in Kent, had his attention attracted by a broad-shouldered, genial Englishman, in every line of whose ruddy face the word "Jolly" was patent. Hearing him addressed as "Tapley," a mischievous impulse, too strong to be resisted, urged our traveler to address him and inquire if this was Mr. Mark Tapley. His surprise may be imagined, when in the richest of South-England tones, the answer came forth: "The same, at your service, sir." What made the coincidence still more striking was the fact that that man had actually been in America, and was overheard condemning the country with true British fervor.

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Several years ago, and simultaneously with the appearance of Tennyson's "Harold," a volume was brought out by Lippincott, of Philadelphia, written by William Leighton, Jr., a young glassmaker of Wheeling, W. Va., bearing the title of "The Sons of Godwin," and having for its events and characters the same as those employed by Tennyson in his poem. The coincidence was the most remarkable that has ever been known in literary annals. Mr. Leighton's work attracted peculiar attention and some critics went so far as to say that portions of it were not inferior in strength and expression to the best passages of the drama of the last state.

A similar story is told in connection with Mr. Howell's "Dr. Breen's Practice," which was first published as a serial in the *Atlantic Monthly*. It seems that a Boston lady contributed to the magazine, after "Dr. Breen's Practice" was put in type, a short story that so much resembled that of Mr. Howell's that he felt it necessary to call upon the lady and explain the situation of affairs in order that no charge of plagiarism might be preferred against him. He showed her the proof-sheets of his story, and perfectly satisfied her that the similarity was another of those strange coincidences which have from time to time occurred in the literary world.

Another coincidence of a literary nature may be of some interest at this time. It is stated on good authority that Mrs. Burnett—whose recent dramatization of her charming story, "Little Lord Fauntleroy," has aroused so much interest—received, not long since, a letter from the real "last Lord Fauntleroy," as he styles himself, in which that nobleman, after giving a description of himself, says that he is an unmarried gentleman, the last of his line, and asked how it was that the authoress pitched on that name of all others. He concludes by extending to Mrs. Burnett a cordial invitation to visit the Fauntleroy estate in England.

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A curious literary coincidence of a different character is connected with one of W. Clark Russell's famous sea stories, entitled "Jack's Courtship." In this novel a fine description is given of the sudden appearance of a large meteor at sea that paled the light of the moon and stars, and approaching nearer the vessel suddenly exploded, leaving naught but a luminous trail of smoke. A short time after the appearance of the story the newspapers reported the arrival in New York harbor of the *Strathmore*, whose captain gave a vivid description of a most brilliant

meteor seen at sea a few nights before. The coincidence consists in the fact that the vessel mentioned in Mr. Russell's book was also named the "Strathmore," and that a fictitious occurrence should be so soon afterward duplicated on board a ship of the same name. It is to be hoped that the parallel will proceed no farther, and that the real "Strathmore" will not meet the fate that overtook the novelist's fictitious bark.

Longfellow in his *Journal* for December 7th, 1872, says:

Read Nichols' Hannibal,—an historical drama; then, looking over the Publisher's circular, I saw, in Longman's list, Hannibal in Italy, an historical drama, by W. Forsythe. I have often noticed this kind of duality in literary work. Are thoughts and themes in the air, like an epidemic? Benedict, of London, and Paine, of Cambridge, have both just completed oratorios of St. Peter.

—66—

Some peculiar literary coincidences in relation to the two Napoleons may not be out of place in this connection. The first is a curious effect in the combination of numbers, which is said to have been sent from Paris to a friend in this country. The votes for Louis Napoleon in December, 1852, were:

For. Against.
1113736 | 1113000

By placing these figures, as written, in front of a mirror, and writing the three ciphers at the end, the reflection may be easily made to read "Empereur."

Louis Napoleon affected hereditary superstition, and it is stated that the discovery of this coincidence confirmed him in the belief that he had always entertained of the exalted destiny for which Providence reserved him.

This coincidence is well matched by one referring to Napoleon I. as follows: The name of Napoleon, when written in Greek characters, will form seven distinct and very applicable words by simply dropping the first letter of each word in succession, thus:

Napoleon, apoleon, poleon, oleon, leon, eon, on.

These words, arranged in Greek sentence and translated, mean:

Napoleon, the lion of the people, was the destroyer of whole cities.

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The *Frankfurter Journal* of September 21, 1870, remarked that among other superstitions peculiar to the Napoleons is that of regarding the letter "M" as ominous either of good or of evil. The editor was sufficiently interested in the subject to make the following compilation, with a view of showing that the Emperors of France had good reason for considering that letter a red or a black one, according to circumstances:

"Marengo was the first to recognize the genius of Napoleon I. at the Military College. Marengo was the first great battle won by Gen. Bonaparte, and Marengo made room for him in Italy. Mortier was one of his best generals. Moreau betrayed him, and Murat was the first martyr to his cause. Marie Louise shared his highest fortunes; Moscow was the abyss of ruin into which he fell. Maitrechi vanquished him in the field of diplomacy. Six marshals (Massena, Mortier, Marmont, Macdonald, Murat, Moncey), and twenty-six generals of division under Napoleon I., had the letter 'M' for their initial."

"Maret, Duke of Bassano, was his most trusted counsellor. His first battle was that of Montenotte, his last Mont St. Jean, as the French term Waterloo. He won the battles of Millefont, Mondovi, Montmirail and Montebello, then came the storming of Montmartre. Mar was the first enemy's capital and Moscow the last into which he marched victorious. He lost Egypt through Menou, and employed Mollin to take Pils VII. prisoner. Mallet conspired against him; Murat was the first to desert him, then Marmont. Three of his Ministers were Maret, Montanivet and Mallieu; his first chamberlain was Montesquieu. His last halting place was Malmaison. He surrendered to Capt. Maitland of the *Bellerophon* and his companions in St. Helena were Montholon and his valet, Marchand."

"If we turn to the career of his nephew, Napoleon III., we find the same letter no less prominent, and it is said that the captive of Wilhelmshohe attached even greater importance to its mystic influences than did his uncle. The Empress was Countess Montijo; his greatest friend was Morny. The taking of Malakoff and Mamelon were the exploits of the Crimean war, peculiarly French. He planned his first battle of the Italian campaign at Marengo, although it was not fought until after the engagement of Montebello and Magenta. MacMahon, for important service in this battle, was named the Duke of Magenta, as Pellissier had for a similar merit received the title of Duke of Malakoff. Napoleon III. then made his entry into Milan and drove the Austrians out of Marignano."

"After the fearful battle on the Mincio of Solferino he turned back before the walls of Mantua. Thus up to 1850, since when the letter M would seem to have been ominous of evil. Passing over Mexico and Maximilian, we see how vain have been his hopes, founded on three M's of the present war—Marshal McMahon, Count Montauban and the mitrailleuse! Mayence was to have been the base for the future operations of the French army, but, pushed back at first to the Moselle, its doom was sealed on the Mense, at Sedan. Lastly, we have to notice the fall of Metz; and all these late disasters are owing to another M, which is inimical to Napoleon III. and that is a capital M—Moltke."

WITCHCRAFT IN CONNECTICUT.

An Indictment of One of The Cases Nearly 200 Years Old.

Many years before witchcraft hovered over the State of Massachusetts in the vicinity of Salem, where summary disposals of the most barbarous kinds ran riot, before nutmegs were ever manufactured from wood or cabbage leaves ingeniously metamorphosed into tobacco, Connecticut harbored agents of Satan, who harried alike men, women, and children. Historians have suppressed it, aged and honored families have denied it, but nevertheless it is so. Resuscitated from the dark and dusty garret of the old Wyllis mansion, the owner of which was the Colonial Secretary, are the proofs, and they comprise a package, big and fat, musty and worn, labeled "Witchcraft Trials." The tribunal before which the cases were tried was the only Court of Oyer and Terminer ever organized in this State, and the following is a true indictment and report of one of the cases:

At a special court of Oyer and Terminer held at Saybrook, Sept. 19, 1692. Present—Robert Treat, Esq., Governor; John Allyn, Secretary; Mr. Andrew Leet, Captain John Burr, Mr. William Pitkin, Captain Moses Mansfield, (comprising the court.)

The Grand Jurors impanelled were Joseph Bayard, Samuel Ward, Edward Hayward, Peter Ferris, Jonas Waterbury, John Bowers, Samuel Sherman, Samuel Galpin, Ebenezer Booth, John Platt, Christopher Comstock, William Reed, who presented a bill of indictment against Mercy Disborough in the words following, to wit:

(COPPYE)

A bill exhibited against Mercy Disborough, of Campo, in Saybrook, in the county of Saybrook, in the Colony of Connecticut.

Mercy Disborough, wife of Thomas Disborough, of Campo, in Saybrook, thou art here indicted by the name of Mercy Disborough, that not having the fear of God before thine eyes, thou hast had familiarity with Satan, the grand enemy of God and man, and that by his instigation and help thou hast in a preternatural way afflicted and done harm to the bodies and estates of sundry of their Majesties' subjects, or to some of them, contrary to the peace of our sovereign Lord and Lady, the King and Queen, their crown and dignity, and that on the 23th of April of their Majesties' reigns, and at sundry other times, for which by the laws of God and this colony thou deservest to dye.

JOHN ALLYN, Secretary.

Fayrefield, 16th Sept., 1692.

The indictment having been read, the prisoner pleaded "Not Guilty," and referred herself to trial by God and her country, which country was the jury after written.

Mr. John Wakeman, aged 32 years, and Samuel Squire, made oath that they saw Mercy Disborough put into the water and that she swam upon the water. This done in court, Sept. 15, 1692.

Test, JOHN ALLYN, Secretary.

The testimony of Abram Adams and Jonathan Squire also is, that when Mercy Disborough and Elizabeth Clawson were bound hand and foot, and put into the water, they swam like a cork; and one labored to press them into the water, and they buoyed up like cork.

Sworn in court, Sept. 15, 1692.

Attest, JOHN ALLYN, Secretary.

There were some 200 witnesses who gave testimony in these two cases, (Elizabeth Clawson having been also indicted and tried at the same time as Mercy,) and some of the testimony is of a very vivid and imaginative kind, a goodly lot of which could not bear the light of day. The Clawson woman escaped and, owing to legal errors, a new trial was secured for Mercy, and she was again convicted, but never executed. Not so, however, with the Godfrey family, also residents of Fairfield. They were tried, convicted, and hanged, according to the papers, while another witch was burned, it is said, in Hartford.

Thirty years prior to these remarkable cases two women named Greensmith and Barnes were executed at "Gallows Hill," both charged with witchcraft. The Greensmith woman, imbued with the fanatical superstition so prevalent, made a confession under the noose in which she admitted her acquaintance with his highness, the devil, and gloried in her familiarity with him. This proves beyond any doubt that the goodly little State of Connecticut was no freer from the rancorous use of witchcraft than her sister State of Massachusetts. Her people, however, were more fortunate in keeping the secret than their adjoining neighbors, but there is no longer any use of making a denial of what stands proved.—Norwich, Ct., correspondence of the *New York Times*.

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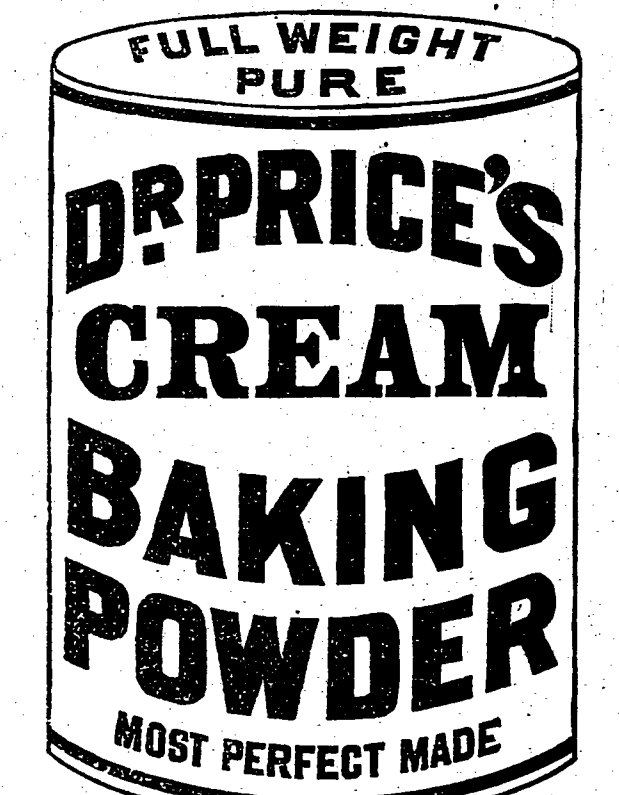
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